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Malaysia Message

SINGAPORE.
AUGUST & SEPTEMBER, 193
VOLUME 4
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1939

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PERSONALS

The Rev. H. B. Amstutz Honoured

At its annual Commencement exercises Baldwin Wallace College, of Berea, Ohio, U.S.A. conferred the honorary degree of Doctor of Divinity upon the Rev. HOBERT B. AMSTUTZ in recognition of his services in Malaya. We are very happy to join the many friends of the Amstutzes in Singapore and throughout Malaya in congratulating Dr. Amstutz upon the receipt of this high honour. The Amstutzes while on furlough are making their home with Dr. Amstutz' mother at Amherst, Ohio. U.S.A.

Dr. and Mrs. ALEX ROBERTSON of the Singapore Dairy Farm and members of Wesley Church, Singapore, are planning to leave on furlough sailing from Singapore, September 2 for Norway on a Norwegian cargo boat. They will be greatly missed by the members of Wesley Church.

Mr. and Mrs. PAUL E. THOMAS of Singapore spent the August holidays at Dalat, French Indo China.

Miss HAZEL M. DEPLER returning from furlough arrived in Malaya on the s.s. "Talma" August 5th. She proceeded immediately to Kuala Lumpur succeeding Miss Marsh as principal of the Methodist Girls School, Miss Marsh leaving for home on furlough.

Dr. RUFUS JONES and Dr. HARRY T. SILCOCK representing the Quaker missions of United States and England have been visiting China, studying the situation and gathering data. It is the purpose of their two Mission Boards to send out a staff of foreign workers from England and the United States to open a headquarters in Shanghai for the administration of war relief measures. There is a wide field for this kind of service, and the Quakers who have proved their efficiency in this line of work in so many instances will be heartily welcomed to join the agencies already at work in helping to relieve the distress and suffering which prevails over a large part of China.

The Rev. V. A. CHELLIAH who has been acting as headmaster of the A.C.S., Johore Bahru, has been transferred to Tanjong Malim where he becomes headmaster of the A.C.S. The Rev. GEORGE E. STEPHENS, headmaster of the A.C.S., Tanjong Malim goes to Johore Bahru as headmaster of the A.C.S. from September 1st.

The Rev. and Mrs. CHEW HOCK HIN of Paya Lebar have been spending the August holidays vacationing at Brastagi.

Professor and Mrs. HENRY P. van DUSEN of Union Theological Seminary, New York City, as part of an extended tour through the Orient are planning to visit Methodist centres in Malaya the latter par of October. The month of August the van Dusens spent visiting the D.E.I., September and the first half of October they will visit Japan and China. Dr. van Dusen, Dean of Union Theological Seminary is one of the American delegates to the International Missionary Conference to be held in Madras in December.

Miss RUTH YUNNIE and Mr. HAROLD ROBBINS were united in marriage July 2, 1938 at Christ Church, Cockfosters, London. Mr. and Mrs. Robbins announce the address of their new home as 135 Sheringham Avenue, Southgate, London, N.14. We are sure that all of the Malaysia Message readers, especially our younger ones who have enjoyed the page of "Talks to Boys and Girls", will want to send their congratulations and best wishes to Mr. Robbins in his new home. In a recent letter to the editor he says "Everything went off very well at the wedding ceremony and the weather was of the best. The honeymoon was spent at Cornwall where we had a very happy time. We are now settled in our new home with which we are very pleased." Mr. Robbins sends his best wishes to all his friends in Malaya. He announces that he will still continue to try to write for the Malaysia Message.

Mr. CHEN CHI MEI, son of Dr. Chen Su Lan, and president of the Wesley Church Epworth League, Singapore, is soon to sail for England where he plans to attend Medical School at either Edinburgh or Cambridge.

Mr. GEORGE DAY, Physical Director of the Y.M.C.A., Singapore, and former Oldham Hall boy, sailed for England on the "Naldera" August 26th for London. Mr. Day plans to take training for Y.M.C.A. work at the Central Y.M.C.A., Tottenham Court Road, London, and other Y.M.C.A. centres in the city.

The REV. BURR H. BAUGHMAN arrived in Singapore from American furlough, July 30th and immediately proceeded to Malacca where he took up his new appointment as teacher on the staff of the A.C.S. and pastor of Wesley Church. Malacca is very happy to welcome Mr. Baughman as an addition to the missionary staff.

Mr. and Mrs. FRED BARNES, members of Wesley Church, have returned to Singapore after some eight months absence in India. Mr. Barnes has rejoined the Wesley Church choir.

We are happy to announce the delegates from Malaya who are to attend the meeting of the International Missionary Conference in Madras in December. The Methodist delegation representing the Methodist Episcopal Church of Malaya is to consist of the following: BISHOP EDWIN F. LEE, Mr. P. W. TAMBYAH of Malacca and Mrs. E. V. DAVIES of Singapore. The delegation to represent the Anglican Church is to consist of the Rt. Rev. BISHOP B. C. ROBERTS and the Rev. Y. Y. HUANG of Christ's Church, Malacca. There is a possibility that there will be a sixth delegate from the Presbyterian Church and the Rev. T. CAMPBELL GIBSON of the English Presbyterian Mission has been appointed as alternate. Malaya should feel very happy and highly honoured to be represented by such a distinguished group of delegates.

Miss LOUISA LAMBERT, new missionary of the W.F.M.S. for Malaya, sailing from New York on the "Queen Mary" and from Marseilles on the "Ranpura" is due to arrive in Singapore September 24. Miss Lambert comes from the Minneapolis branch of the W.F.M.S. A hearty welcome awaits her in Malaya.

We regret to announce the death of Mr. FOONG CHU WENG, member of the staff of the Anglo-Chinese School, Ipoh, on July 29th 1938 as the result of an attack of typhoid fever. Mr. Foong was one of the outstanding teachers on the staff and extremely popular both in the school and in the Ipoh community. He was born in China in 1910 and came to this country with his mother at an early age. After attending a Chinese school he entered the A.C.S., Ipoh in 1919. In 1927 he passed the Senior Cambridge Examination, standing second in the class. After a few years of business experience he joined the staff of the A.C.S. Telok Anson and in 1934 joined the staff of the A.C.S., Ipoh. At the Memorial Service held in the School Hall August 10, Mr. Bell, the Principal paid Mr. Foong the following tribute: "As a staff member he has been a growing teacher. He was never satisfied with his knowledge of the subjects he taught but continued to study his subjects from all angles. He had a weakness for good books and often spent beyond his means to keep up to date in his special fields of Geography and History.

"Though young he was greatly respected by the community of Ipoh as evidenced by the way he organized the All Malayan Table Tennis tournament, the Kinta Basket Ball Association, etc. We of the A.C.S. pay him a tribute tonight not only as a friend but as a real benefacor of the school. For most of you are aware that it was his understanding of the Chinese mind and his ability as a conversationalist that made him the great help he was in raising funds for the vocational building. That building stands as a lasting monument to his efforts."

yes—they're blue.....!

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The Malaysia Message

Official Organ of the Methodist Episcopal Church, Malaysia

Aug.-Sept. 1938.) (Vol. 48. No. 8 & 9

PSYCHOLOGICAL ASPECT OF THE SINO-JAPANESE CONFLICT.

(Editor's Note:—This article written by Dean Homer Wong of the Peiping School of Fine Arts is of particular interest not only in view of the light it throws upon the Sino-Japanese conflict but particularly because it comes from the pen of this blind scholar. Mr. Wong who has been staying in Singapore for several months speaking at Rotary Clubs and meeting prominent citizens of Singapore and Malaya is anxious to encourage education for the blind children of Malaya. In October he plans to sail for Europe where he hopes to study for his Doctor of Philosophy degree at Marburg University, Germany.)

One of the most efficient methods of establishing national unity in order to initiate or to meet an emergency, is to use mob psychology. The stimulus is often found in the antagonism of a neighbour and the response is always nation-wide. Mob psychology led to the success of IL Duce's "March on Rome" in 1922 and to der Fuehrer's "Storm troops" two years afterwards. The rampancy of Fascist feelings even among the youngsters in Italy, the revival of Turkey by means of anti-foreign propaganda, and the various pomposities staged in Berlin on the Labourers' May first festivals had their respective basic causes and ultimate reactions. This psychology has been the basis of the wild feelings created by those coups d'etat in Japan, and the air defence movements and anti-Japanese feeling in China all these years. Japan, on the one hand, assumes a racial superiority over the Chinese: on the other hand, the Chinese have been anxious to prove to the world that they are a regenerated, reformed and reunited people at least equal to their neighbours. Racial prejudice is one of the greatest obstacles to the ideal world of peace; and how tenfold calamitous it is that people belonging to the same race should create such discriminations for the sake of conquest, invasion, expansion or exploitation. This psychological serum has been infected into the primary education of the two peoples and the symptom has become apparent even among individuals.

Personally, I cannot help assuming an air of complacency and reserved half-disdain towards my Japanese opponents in any ordinary discussion, while the latter speak with coolness and scorn. The verbal promise of a Chinese businessman in London carries more weight with a European merchant than a promisory note drafted by a Japanese. The different individual temperaments have ever been distinct in ordinary social intercourse. How can you expect the Chinese of today to recognize that "our dwarf descendants across the sea" should be born rulers and leaders over "the Heaven Kingdom" on the continent? Its the very word Napoleon missed in his dictionary.

Then, Japan has always been of the opinion that she has been unfairly treated by the European powers with respect to China's open door policy. Since Japan considers China as having merely a geographical existence, she has fallen into the illusion that Japan should be the first to enjoy any preferential rights in acquisition or settlement. I found this illusion deeply rooted among the Japanese soldiers I met in the North. They appealed to me with earnestness and sincerity, saying "We are coming to help the Chinese drive out the Reds, the Europeans, and the whites. We are the chosen few of the Yellow race, so it's a pity that the Chinese don't appreciate this altruistic motive." I earnestly beg you not to laugh at this, for this is what they have been taught and it was with this idea that they were conscripted and trained. If it is an illusion, it is not their fault. Were not the Spartan mothers proud of their sons' artifice in theft, and angry at their being arrested, not because of their consciousness of criminality, but because of the failure of their offsprings' technique in crime? Read the Italian primary school texts and the Nazi Zeitung and tune in on the wireless broadcasts of the Fascist and Nazi statesmen, and you will understand who are the ones at fault in arousing this massive slaughter.

In this war, China has shown to the world as well as to Japan, that she has more than a mere geographical existence. Before long Japan will have to give up her "superiority complex". Furthermore, China has manifested her traditional ethics in the fighting. Brutal, immoral and illegal means in warfare have been beyond the financial as well as moral possibilities of the Chinese people. The Chinese soldiers, aviators and volunteers have repeatedly shown higher moral qualities, and more intensified courage, fortitude and military discipline. With these and the most up-to-date military equipment she has obtained a sounder and more stable economic foundation than the Japanese.

A second illusion that has more or less betrayed the Japanese forces at present, is their conviction that China is still "the sick man of the Far East" without unity, without an organized government and without discipline and fortitude in warfare. However, in spite of all the strategic and ammunitional disadvantages at Shanghai, the Chinese army defended the port more than three months: and evacuated and moved the

(Continued on page 15)

FROM THE EDITOR'S DESK

The Malaysia Message

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GO AND MAKE DISCIPLES OF ALL NATIONS

All power hath been given to me in heaven and on earth. Go ye therefore, and make disciples of all the nations. And lo, I am with you always, even unto the end of the world.—Matt. 28. 18 - 20.

This year, in view of the coming meeting of the International Missionary Council to be held at Tambaram, Madras, in December, these words of Jesus begin to have new meaning. Since the last meeting of the International Missionary Council, held in Jerusalem in 1928, the world has lived through bitter years of disillusionment, confusion and despair. Of this period Dr. John R. Mott, the Chairman of the Council, says: "The people of the world have been bearing impossible burdens. On every hand there has been a sense of insecurity, uncertainty and bewilderment. These widely prevailing conditions have not been without their profound influence on the world mission of Christianity.....

"Discerning leaders everywhere recognize that we are at the end of an era, and at the dawn of what may transcend anything which lies behind. We are living in a moment of grave peril. Ancient and modern paganisms threaten the very life of the spirit in East and West.... Never were there more sinister rival challenges to the allegiance of men. Christian churches everywhere are facing more issues of world-wide concern than ever.

"Interest in this gathering (at Madras) is not only widespread but deeply rooted. Much of its value lies in the preparations built on this interest and the large expectations awakened. It is well to be reminded that there are other things in the world besides wars and preparations for wars. It is believed that the Madras meeting, coming at the present fateful time, will do more than any other one thing to afford the believing world—and also the unbelieving world—true perspective, by riveting the gaze upon the One who alone is 'the Way, the Truth and the Life'—the Fountain-Head of spiritual vitality and the Generating Source of all the most profound and enduring changes in the life and relationships of men."

We believe that the Madras meeting of the International Missionary Council has been called at a most opportune moment. Four hundred and fifty of the world leaders of Christendom will assemble there for eighteen days of meditation, conference and study, in order to prepare the missionary forces of the Church to face the present non- Christian world, alike in East and West, with the vital message and faith of a united Christian Church. Let us approach these significant days with prayer, penitence and intercession in order that this Madras Conference may be truly filled with the Holy Spirit.

Let us turn again to these words of Jesus, His final commission to His disciples. The Christian, who has learned through the bitter experience of these recent years that every earthly authority loses its glamour and appeal, turns to these words because they speak the note of authority. This is the conclusion of the Gospel message: Jesus has been given supreme authority in heaven and on earth. In the face of every pseudo-religious or political philosophy, Jesus rises like the granite peak, supreme and majestic. God has made Him for all ages the Lord of Lords and the King of Kings, the determining factor of history, the Ruler of all nature and the Judge of all men. However blindly or stubbornly the nations may refuse to recognize Him as their Lord or to build their national life upon the Christian basis, they are in the hollow of His hand. We may neglect or sneer at His claims but God has given Jesus the final word, and has made Him the supreme Arbiter of men and of nations.

This profound assurance needs to control all our missionary thinking and action. No longer should we be tempted to believe in blind chance or in cunning or in material wealth or in economic, materialistic laws or in brute force as ruling the destiny either of individuals or of nations. No longer should we be distressed or confused by the mad race of armaments or by the political and economic struggle for power. No longer in our missionary thinking should we suffer from a "defeatist complex." Too long we have regarded ourselves as victims of "the world depression;" too prone have we been to accept the latest philosophy or psychology fad as the latest and most authoritative wisdom. Too long have we been more interested in keeping up with the "world's wisdom" than

in going to the Eternal Word of God, the Saviour of the World. Let us honestly confess our shortcomings and repent because we have been so long the prisoners of our own foolish fancies and have become so deeply entangled in the foolish fables which the world has called "its latest wisdom."

The world to-day needs the Gospel of Jesus Christ just because it is so desperately ill. The Church has only just begun to meet the challenge and to envision its task of winning the world to Christ. We have too long laboured under the delusion that the missionary enterprise is only a temporary affair, bound to decrease and its framework soon to be withdrawn, that the home churches will soon be relieved of their missionary responsibilities and that what was once a great world-encircling foreign missionary programme will soon be liquidated.

The present condition of the world, both in the Orient and the Occident, does not give us much hope for believing in the immediate coming of the Kingdom of God. Our hopes in social reform and world-betterment have been entirely too superficial and optimistic. The fever-chart shows that prejudices, hatred, suspicion and greed have been ascending at a perilously rapid rate. If the course of the disease, of which these demonic moods are the symptoms, is not checked by a divine intervention as only God in Christ can bring, the world and all of us are miserably headed for disaster. Truly we need a Gospel of Salvation, not only for the world to come, but for the world right here and now.

But the words of Jesus come as a trumpet blast, calling us to turn (or to return or to repent) and to look to Him. His first call like the call of every prophet was for one of repentance: "Repent and believe the Gospel." He calls us to behold a new heaven and a new earth, a New World, greater than the world which Columbus or Cortes discovered. This world has not been explored, it has only just been discovered. Jesus like the pioneer has led us to the shore where we have set our feet and only just staked our tent. We feel that "we are standing on the fringe of a vast continent, stored with unimaginable riches, waiting to be explored, appropriated and developed." The work of the missionary, the teacher and preacher, far from being finished, has only just begun. Too long missions have been regarded as a rather painful appendix, soon to be lopped off, to the otherwise normal body of the Church. Too many so-called "good church members" have regarded missions as a side-show, either to be laughed at or avoided but certainly not to be taken very seriously. All of this we believe needs to be changed. The missionary enterprise must become the primary and essential enterprise of every true Christian Church. We believe that the missionary, no matter how humble his task, in presenting the people of the world with the Gospel of Jesus Christ, is the Schoolmaster of To-day and the Statesman of To-morrow.

The Madras Conference stands in a noble line of succession, which first began at Edinburgh in 1910. Then, under the leadership of Dr. John R. Mott, the International Missionary Council was formed. It would be hard to overestimate the significance and influence of the work of this Council during the last twenty-eight years. It has brought to the missionary enterprise statesmanlike vision and a 'grand strategy' which has taken the whole world into its view on all fronts and which has powerfully promoted the missionary cause as the co-operative endeavour of a united Christian Church. The second World Missionary Conference, held in Jerusalem in 1928, became another land-mark in the history of missions. Its seven-volume report was a masterpiece of scholarship and statesmanship, and again lifted the missionary movement to a new and dignified level. Dr. Mott, as the inspiring genius of the International Missionary Council, has continued to challenge each new generation of students, as he has challenged the leaders of the Church in America, Europe and Asia, urging them to dedicate their talents to the task of "evangelising the world." We hope that the Madras Conference will succeed, as the previous Conferences have done, in bringing to a focus the best vision and statesmanship of the Church, and in revealing a new wisdom and strategy for the superhuman task of winning the world to Christ.

The most important function of the Conference will be to reconsider "the Faith by which the Church Lives." It will turn first of all to Jesus Christ, whom God has given to the world as His supreme gift. He can give nothing better nor higher. God can desire nothing so good for us or for the world as the acceptance of this supreme gift. Here is God's message to the world as well as God's hope for the world. Jesus' message we ponder again. He says: "Therefore—i.e. all authority has been given to me in heaven and on earth—**therefore**, go ye and teach all nations." Here is the great commission which Christ entrusts to his disciples—to teach, to make disciples, to preach, to witness, yea, to be martyrs (the Greek word for witnesses). This work Christ placed as the supreme task of the disciple as it is the supreme task of the Church. "And lo, I am with you always, even unto the end of the world."

FIRST CHINESE RELIGIOUS EDUCATION CONFERENCE

A Religious Education Conference in Chinese for the Chinese Church! The desire for such a conference had been frequently expressed by our Chinese pastors who had realised perhaps more than any one else the urgent need in every Chinese church for trained leadership. Some of these pastors had already attended some of the Religious Education Conferences in English and had therefore come to the realization of the importance of Religious Education for the Chinese church.

Fortunately the initiative for such a Conference came from the Chinese church. It was therefore easy for the secretaries to plan for and organise a Religious Education Conference where the responsibility for the programme rested entirely upon the Chinese pastors and a few lay workers. We were very fortunate in having the experience of the Presbyterian church, and especially of Miss M. Dryburgh, because the Presbyterians have had for several years annual conferences in Singapore for the training of their Chinese school teachers. Early in the year a combined Committee, representing both the Presbyterian and Methodist Chinese churches, met together to outline the programme.

The Conference was held for four days during the Chinese school holidays from June 28th through July 1st, at the new Foochow Methodist Church, 90 Race Course Road, Singapore. The enrolment was very good, with eighty-two Presbyterian and sixty-five Methodist delegates registered, besides several score of visitors from both churches. There were delegations from every Methodist and Presbyterian Chinese church of Singapore, Johore and Malacca districts, as well as from Seremban and Sitiawan. The men and women were about equal in number; the women made their contribution to the programme equal to that of the men, and were particularly prominent in the demonstration classes and in the smaller discussion groups.

The theme of the Conference "The Educational Work of the Church" was exhaustively dealt with from every angle. By dividing the Conference into four different groups, namely "Children's Work," "Young People's Work," "Work with Adults" and "Work in the Community," each delegate was put into the group where his or her major interest lay. The programme for the first day centered around "the Church and the Children," with the mornings devoted to lectures and discussion groups, and the afternoons devoted to demonstration classes. The programme for the next three days followed a similar plan, except that the second day was devoted to Young People's work, the third day to the work with Adults and the fourth day to the Church's work in the Community. Each theme was dealt with in a general way by devoting one day of the programme to each theme, and again in a specific or particular way, by dividing the Conference into four groups, each specially devoted to one particular age group and each specializing on various aspects of the one theme during their four days of meeting as discussion groups. The demonstration classes each afternoon afforded each group the opportunity of giving the whole conference practical exhibits of the nature of the work recommended.

The children's work, under the direction of Miss M. Dryburgh and Miss Eva Nelson, was effectively and dramatically presented in the afternoon demonstration classes. Other features emphasized in the demonstrations were Church music and Singing, Chinese Literacy work and methods of teaching illiterates Romanised Hokkien, and recreational programmes for young people.

The last afternoon of the Conference was devoted to reports and to the business session, wherein it was decided to hold a Religious Education Conference in Chinese each year, and a standing Committee, to represent both churches, was recommended. So keen was the interest in the report of "The Church and the Community" that the Conference even decided to appoint a Committee to investigate and report on the possibilities of opening a Christian school for the Blind. This action was particularly due to the inspiration brought by Dean Homer Wong of Peiping, who one afternoon in Mandarin spoke on "Social Work with the Blind" and dramatically demonstrated as a blind musician the possibilities of education for the blind.

One evening the whole conference assembled at the Sia Mia Tng Church for a worship service and a lecture in Hokkien by Mr. E. Tipson, Secretary of the Bible Society on "How to Teach the Bible." One evening the conference was privileged to listen to the Wesley Church concert, given in the Wesley Church Hall. The final evening, at a worship service held at the Telok Ayer Church, at which Dr. R. L. Archer spoke, the conference delegates united for a very impressive communion service. As these one hundred and fifty delegates, pastors, teachers, Bible-women and lay workers, knelt at the communion rail, they were humbly grateful for the inspiration and blessing which these days of fellowship had brought and were particularly conscious of the divine presence of Christ, calling them in fellowship with Him to a larger unity. These Presbyterians and Methodists forgot all denominational distinctions in the spirit of that hour "that they might all be one" and that the Chinese of Malaya might believe in Christ, the Son of God.

No one can adequately express the debt of the Conference to the Foochow Methodist Church and to their pastor, the Rev. Andrew Chen, for the hospitality which they so royally provided for four days. A material feast was provided each day at tiffin time, but the spiritual feast of the meetings together in this beautiful new church will linger longest in the memory of all the delegates.

Chinese Religious Education Conference
Foochow Church, Singapore
June 28—July 1st

(To right)
Annual Picnic of the Paya Lebar Methodist Sunday School, at Katong

(Below)
The Tamil and Chinese Pastor's Institute, held in Kuala Lumpur, August 18—25

IS ALCHOHOL HARMFUL

Not an Emotional, but a Scientific Discussion of a Moot Question
by Arthur E. Hollenbeck, M.D.

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ALCOHOL, as a beverage, has been used throughout the centuries, but never has there been such an intensive campaign to increase its consumption as there is at the present time. The liquor interests have employed the best talent in the advertising profession to popularize the use of alcoholic beverages. Our popular magazines are filled with beautiful advertisements to make the use of alcoholic drinks attractive. The billboards in our cities and along our highways are plastered with liquor advertisements placed there at enormous expense for but one purpose, to educate the youth that it is the smart thing to use alcoholic beverages.

There is a movement under way at the present time to prove and to advertise as a fact alcohol is a food. To this end, master chemists have been employed by the liquor industry. The answer to this question depends entirely upon the definition of a food. If a food is considered to be any substance which can be oxidized or burned in the body, alcohol is a food. But there are innumerable poisons which can be oxidized in the body even more readily than alcohol, yet there is little interest in trying to classify them as foods. The whole idea is to deceive, by attempting to educate the younger generation into believing that alcohol is actually beneficial to the body rather than injurious.

Why all this change in attitude toward the liquor traffic in recent years? Has the effect of alcohol changed in modern times, or is there simply a well-organized plan to fill the coffers of the liquor traffic at the expense and degradation of its patrons?

Of all substances in common use by mankind, alcohol has proved to the most deceptive. Taken ordinarily to stimulate and to strengthen, its main effect is rather to slow down and depress activity, and to weaken it. The brief temporary, deceptive effect of the small, so-called moderate dose, upon many people, is to cheer and exhilarate; but this condition soon gives way to more prolonged phases of dullness and misery, ill-temper and irritability.

In years past, some thought that alcohol was indispensable in the practice of medicine. In recent years, however, science has proved beyond the slightest doubt that the apparent beneficial affects of alcohol were only deceptive, and that in the long run the patient would have been much better off had he not taken it. During the influenza epidemic of 1918, many physicians treated their patients by giving them freely of alcoholic stimulants, with a terrific mortality rate as a result, whereas the physicians who used other means had a low mortality rate among their patients. As the truth in regard to the effects of alcohol is growing clearer, alcohol is more and more being banished from use in medical practice. Staff physicians of leading hospitals are abandoning it entirely, and are giving in its stead milk and other nutrients.

The leading universities of the world have carried on research work for years to find a reason for the great desire and demand for alcoholic beverages. The various pieces of research have all brought forth proof that alcohol is not a stimulant, but is, rather, a sedative, a quieter of overtaxed nerves, a depressant of normal activity, a retarder of growth, and a deadener of mental and emotional processes. Hence alcohol is taken to allay pain and misery, relieve the sense of fatigue, weakness and inefficiency, and to drown grief and sorrow. No one who is efficient and successful, and who feels keenly that life is worth living to the fullest extent, could knowingly deaden his senses by the use of alcohol.

LABORATORY experimenters have analyzed all manner of conditions in connection with work, both physical and mental, and have drawn aside the mask of deception under which alcohol has been posing. In setting type, sending and receiving telegrams, adding figures, memorizing words, shooting or throwing at marks, performing feats of skill, strength, or endurance, or in doing fine mechanical work. under the influence of even a small amount of alcohol a man is slower in movement, fatigues more rapidly, and does work poorer in quality than when he has taken no alcohol. The man himself feels that he is working more rapidly and easily and doing better work than usual; but this is because his judgment is dulled and his sense of effort and feelings of fatigue are paralyzed. The scientific tests and measurements leave no room for doubt as to his self-deception.

The man who drinks, even in moderation, destroys safeguards to health in heated summer weather. The records of various hospitals showed that 98 per cent of the cases of heat prostration treated in those institutions were due to habitual indulgence in alcoholic stimulants, and of these, 44 per cent died. One prominent physician has stated that if alcohol were taken out of the world, the number of hospital cases of all kinds would be reduced by half. What an indictment!

On account of their well-known impaired reliability and lessened efficiency, habitual users of alcohol are crowded out of many of the higher fields of employment. In fact, the keen competition of modern business and the increase of powerful, highspeed machinery demand of man the highest possible degree of efficiency. Those addicted to the use of alcohol are soon thrown upon the rubbish heap of humanity. Alcohol is definitely a habit-forming drug, which requires progressively large and larger doses.

LET us review the well-known effects of alcohol upon the various organs of the human body. We shall discuss only those effects which are unquestionable. In one way or another, alcohol may affect the function of every organ of the body. Its most important influence, however, is exerted on the brain. Alcohol, when taken by mouth, usually as an ingredient of beverages, is readily absorbed from the digestive tract and rapidly enters the blood stream unchanged, as it requires no digestion. In this manner the organs of the body become bathed in blood containing alcohol. The organs then take up alcohol from the blood, and the alcohol continues to exert its effects on various organs until it is completely burned or excreted. The more alcohol consumed, the greater the concentration of alcohol in the blood, and the more marked the symptoms of alcoholic intoxication.

The chief action of alcohol on the brain and spinal cord is that of a depressant. Alcohol is taken for is depressant effect, for with this comes escape from the worries and anxieties, freedom from the restraint of social convention and of self-criticism. The individual becomes less keenly aware of his environment, and his judgment becomes less acute. Thus freedom is obtained at the expense of the more efficient functioning of the higher faculties.

Alcohol is a direct poison to the nervous system, and is one of the most common causes of mental disease. It is listed as second only to heredity as the cause of insanity. Alcohol causes a chronic degeneration of the nervous system, which shows itself not only in the immediate victims, but also in their descendants through several generations.

Since alcohol is physiologically a poison and not a food, essentially a drug and not a drink, the effects of its ingestion are directly to produce degeneration of nearly all of the bodily tissues, and indirectly to increase the liability to many diseases by lessening the systemic powers of resistance, thus favoring fatality from such disease.

ALCOHOL is one of the chief causes of the mortality from organic diseases, as it causes a degeneration of the kidneys, liver, heart, blood vessels, and other organs. These organs are changed from actively functioning tissue to functionless fibrous or fatty tissue, and death is the inevitable result.

The steady, so-called moderate drinker, who saturates his blood and tissues with alcohol, cannot hope to escape its poisoning effect, with its attendant degenerations.

The symptoms of alcoholic poisoning develop very gradually, and are usually marked for some time by the deceptive sensation of stimulation, warmth and well-being. Impairment of digestion is early noted. There are a coated tongue, foul breath, vomiting before meals, and gastric distress after eating; constipation alternating with diarrhea is common. Muscular tremors gradually develop and often bring about a characteristic gait. Insomnia, mental impairment, and the blunting of the moral senses come on. Alcohol dims the perception, confuses the judgment, paralyzes the will, and deadens the conscience. In this distress the inebriate seeks to relieve himself by taking more alcohol, only to find, on awakening from the stupor, that body, intellect, will, and emotion are still more depraved.

Long ago Solomon aptly remarked: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Alcohol is demoralizing in its effects, and as conscience and restraint are paralyzed, it is little wonder that among imbibers sexual promiscuity is frequent. Public health officials claim that venereal diseases have increased 20 per cent since the repeal of Prohibition. Health officials have become alarmed, and a great campaign has been waged through the press, over the radio and in our educational systems to curb veneral disease, yet it is on the increase. Alcohol is the answer.

CORRESPONDENCE

PEOPLES COLLEGE OR PEOPLES UNIVERSITY

In response to inquiries concerning schools in America supposedly with the above names, there has been received a letter from the Department of Public Schools for the State of Missouri, U.S.A. which is as follows:
COPY

STATE OF MISSOURI
DEPARTMENT OF PUBLIC SCHOOLS
Lloyd W. King, State Superintendent
CITY OF JEFFERSON

February 8, 1938.

Dear Bishop Lee,

I have inquired from the Secretary of State in Missouri and am informed that "The Peoples University" "The Peoples College Incorporated" or the "National Bible College" have not acquired charters through that Department.

The State Department has no record of the schools mentioned above.

Sincerely yours,
LLOYD W. KING,
State Superintendent
Sgd/—C. R. ADAMS.
Director of Certification and Teacher-Training.

Since there are so many schools in Europe and America it is advisable for individuals interested to make definite inquiry concerning their status. The Department of Education in Malaya has information concerning all British schools and any American Consulate can secure information concerning schools in America.

AMOUNTS RECEIVED FOR CHINA RELIEF FUND, DURING JULY

Ayer Tawar Chinese Church, Sitiawan ..	$22.00
Rev. W. T. Cherry, Ridley Park, Pa., U.S.A. ..	20.00
Kuala Lumpur Cantonese Church	25.00
Seremban Chinese Church	11.00
Mantin Chinese Church	5.00
Hoh Ong Church, Ensurai, Sarawak	4.10
Chiong Ang Church, Tanyong Kunyit, Sarawak ..	44.65
Pa La Suit Church Sarawak	7.00
Hok Nguong Church, Sibu	170.00
Total	$308.75

Dr. R. L. Archer,
Treasurer, Methodist Mission.

15, August 1938

Dear Editor,

I have learned that boys and girls wish to correspond with youths in other part of the world in the matter of exchanging knowledge and topics. Therefore, I suggest that a column should be put aside for "Pen Friends". I wish to correspond with boys and girls in any part of the world even in Malaya, interested in stamps, views, magazines and postcards.

Wishing the Malaysia Message every success.

Yours sincerely,
James Ong.

Dear Sir,

I should like to correspond with girls from any part of the world, so that I can know more about different countries. I am twelve years old and I am interested in stamp collecting.

Yours faithfully,
Phyllis Mathieu,
48 Hooper Road,
Singapore.
Straits Settlements.

SUCCESSFUL CHRISTIAN LIVING

By H. E. Fosdick. (S.C.M. 6s.)

Dr. Fosdick knows how to stir up the mind and awaken the conscience of his readers. In the twenty-five sermons in this new volume he treats of the very questions on which the ordinary Christian needs guidance and stimulus. He speaks in a very serious mood about current tendencies and activities, but he is no defeatist. Victorious and successful living for the individual and the community is his theme, and he shows how it may be achieved. The note struck in a previous volume that Modernism was good, but is not enough, is here repeated in his defence of the plea that "the Church must go beyond Modernism." He maintains a very high level, but surely the chapter "What Christians have done to Christ" should have been omitted.

MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL AT MADRAS, DECEMBER 1938

Facts and Views on the Five Themes Relating to the Church to be considered at Madras

I. The Faith by Which the Church Lives
II. The Witness of the Church
III. The Life of the Church
IV. The Church and its Environment
V. Co-operation and Unity

I. The Faith by Which the Church Lives—and its Rivals

Guenther Stein in 'Far East in Ferment' speaks of the missionary activity of Tenrikyo, a modern Shinto sect, and describes a visit to its headquarters. 'I was first led into the "Mission Office" (he says), a modern place, efficiently equipped and staffed by a number of university graduates. Tenrikyo, with its eight million members at home, is the first Japanese sect that has ever wanted to convert the world, starting with China. Tenrikyo was founded some eighty years ago by Miki Nakayama, a peasant woman who was possessed by some divine spirit—the "Parent." She wrote the Holy Scripts, of which the following is an extract:

"To any corner of the earth reach out to save,
When Japan will be empowered with Holy Creed,
She will pacify other peoples as she pleaseth.
They have been called hitherto Japan and foreign lands.
But hereafter there shall be naught but Japan." '

A special book has been issued for the Madras Conference, 'The Christian Message in a Non-Christian World' by Professor H. Kraemer (Methodist Book Room $4.25). In Chapter I 'A World in Transition' he says:

The Disappearance of Absolutes

'The outstanding characteristic of our time is the complete disappearance of all absolutes and the victorious but dreadful dominion of the spirit and attitude of relativism. This is not contradicted by the stupendous fact that mankind is literally wallowing in pseudo-absolutes; rather the reverse is the case. Religion, morality, systems of life, standards, spiritual values, normative principles, social orders are all divested of any absolute character or significance. The problem of religious certainty is the eternal human problem of God; always evaded, yet over and over again obtruding itself upon man.'

Man Makes New Religions

'The peculiar characteristic of Communism, Fascism, and National Socialism, however, is that they are primarily creeds, philosophies of life and religions of an extremely intolerant and absolutist type. They consequently develop mythologies, doctrinal systems, catechisms, churches,, priests, prophets, saints and mediators. All the paraphernalia of religion are virtually present. They even make gods for the race—the ideal Communist society, and the State assumes a distinctly God-like position. Absolute allegiance to these gods is demanded with religious fervour; absolute devotion to their service is the ultimate standard of moral life, and releases in many individuals, as all ultimates do, marvellous manifestations of self-sacrifice, discipline and creativeness. The absolute is a life-necessity for man. Therefore when he has annihilated God, man the inveterate god-maker, creates new gods or makes himself God. However, just because the absolutism of these new 'religions' is self-made, it is void and false. The salutary, unbreakable law for man is, that real absolutes can only be received by him as a gift; those he makes are pseudo-absolutes.'

The Christian Faith, a Missionary Faith again in Europe, as well as overseas

'The Christian Church, (concludes Dr. Kraemer) religiously speaking, in the West as well as in the East is standing in a pagan non-Christian world, and has again to consider the whole world its mission field, not in the rhetorical, but in the literal sense of the world.'

Nicholas Berdyaev, when considering Russia, paganized by Communism, pertinently remarks: 'The only thing to pit against integral Communism, materialistic Communism, is integral Christianity: not rhetorical, tattered, decadent Christianity, but renascent Christianity, working out its eternal truth toward consistent life, consistent culture, consistent social service.'

II. The Witness of the Church

Neither Jew nor Greek

Recently a Japanese soldier entered a Chinese Christian Church in north China at service time. His entrance created misgiving and alarm until he stood up and said, 'I am a conscript soldier, but I am a Christian. I must worship with you.' They welcomed him. After the service was over, the Japanese went up to the minister and asked him to sign his name in the Bible he had brought with him from Japan. The minister wrote in Chinese, 'In Christ there is neither Jew nor Greek.'

Interview with a well-known Japanese leader

He told me that he had heard from official sources of their regret and disappointment and distress in Japan at what was happening in China, but apparently the authorities who received the information were just as powerless as those on the ground. He asked me to read (the accounts of incidents in China) and I did, while he listened with bowed head. When I had finished there was silence —he just sat without lifting his head. He was overcome with shame. Then in answer to my question as to whether something could be done or not, he said: 'Nothing.....frogs and snakes and beasts are at large.' But I said: 'Think if this news is noised about?' He replied: 'All right.....it should be.....it will be well if the world knows our weakness. Immorality is death. We will suffer for this. Punishment will fall upon us.' He said that news was beginning to filter through in private letters and many of his countrymen were becoming worried, and went on to say: 'When a mad dog is on the road, we can do nothing but set a trap.'

Facts and Views on Themes to be considered at the Meeting of the International Missionary Council at Madras, December 1938.

I. THE FAITH BY WHICH THE CHURCH LIVES.

Humbles, But Does not Humiliate

The Christian Gospel, when rightly received, *humbles* man to a sense of grateful dependence upon the power, grace and forgiveness of God; it does not *humiliate* him, nor break his spirit. To the proud and self-sufficient it speaks sternly of One who has often, in the course of history, 'put down the mighty from their seats and exalted the humble and meek.' But in the same breath, it declares that man is God's child, made in the divine image, destined for an exalted post, as God's vice-regent on this planet, so soon as he learns to find his joy in obedience to his Father's will. It does not crush him as a 'worm of the dust,' it stirs him by showing him that he is betraying a great responsibility and missing a supreme opportunity. In short, the Christian Gospel has precisely that steadying word of mingled warning and encouragement which is needed to put fresh heart and saving contrition into our sick and dazed contemporaries—if they could but grasp its meaning.

Professor W. M. Horton—'The Christian Understanding of Man.'

II. THE WITNESS OF THE CHURCH

The Decay of Islam and the Opportunity of Christianity

Dr. Zwemer has recently described the crisis faced by Islam in the lands where it was dominant. When questioned about its apparent resurgence in India, Africa and Europe, he said that its efforts there reminded him 'of sparse green twigs sometimes still appearing at the extreme ends of half dried up boughs in trees whose core has for long been decaying from old age.'

1. *Political Influences.*

Political influences bearing upon the decline of Islam are seen in the collapse of the Caliphate as a bulwark of Islam. The Sharia is abolished in Turkey and in Persia. New nationalism is everywhere in conflict with old Islam. There is accessibility to sacred cities that were once forbidden territory. The policy of the new Government in Turkey and the complete secularization of the Republic have undermined the authority of the Mohammedan faith.

2. *Social Influences.*

The Turkish Press utters severe judgment on Islam and its Prophet, while old customs and sanctions are publicly discarded. The rise of the feminist movement and the spread of female education are instances of this. Pride in Arabic as the *Sacred Language* is disappearing.

3. *The Inner Life of Islam.*

It is noticeable that daily prayers are no longer observed as they were ten years ago. The number of pilgrims to Mecca is seriously diminishing. Ramadhan is being less and less faithfully kept.

4. *Freedom of the Press.*

A Western resident in Iran writes: 'Our Islam friends have materially assisted the cause of Christian literature this last year by publishing a translation of the Koran at low price. Now, at last, the Koran is available for the millions of Iranians who know no Arabic and we can urge a comparison with the Bible. One of our latest converts from Islam has just been reading this 'new Book' and pronounces it far and away the most tiresome and fruitless book he has ever read. In the battle of books, the Bible always wins.'

A Persian Evangelist writes: 'For one hundred years the Christian missionaries in Iran prayed for a time when there would be freedom of worship, opportunities for direct evangelism, the breaking down of the barriers, and a great spiritual awakening among the people of the country. All of the above and much more have come to pass in the past five years. The National Christian Church of Iran has been recognized by the Government, Christian meetings are held openly in all parts of the country, and people come to hear the message of the love of God without molestation. God's hand is certainly at work among the Moslems and we are now beginning to reap what was sown during the past centuries.'

Dr. Zwemer asserts that now is the opportunity for Christian reinforcements, for bolder faith and sacrificial love and a general Christian advance in the world of Islam.

III. THE LIFE OF THE CHURCH

Chinese and Japanese meet in Prayer

A Chinese Christian Minister in an occupied city in the province of Kiangsu heard a knock on the Church door. When he opened it he found a Japanese soldier bringing with him a Chinese woman. The two could not understand each other. The woman looked terrified. By communicating with the Japanese soldier in writing, the Chinese clergyman found that he had brought this terrified Chinese woman to the Church for protection and not for violence as the woman and the Church minister had at first concluded. When this was explained to the woman, both knelt with the Christian minister in prayer together.

Family Comfort or the Service of China?

In spite of ill-health, a well-known American missionary stayed behind in Nanking after the fall of the city. His big-hearted wife wrote to him saying that if he should leave his work of war refugee relief in the fallen city, she would not speak to him again.

She loved her husband dearly, but knowing the great need of refugee camp work in Nanking, she wanted him to stay to relieve the sorely troubled victims of war. Christian love for mankind is even greater than the natural love between husband and wife.

ATTACK UPON BISHOP G. BROMLEY OXNAM

Some time ago Mrs. Elizabeth Dilling, professional red-hunter, made an attack upon Bishop G. Bromley Oxnam of Omaha. She hired Western Union messengers to distribute her attack at the doors of eight churches in Omaha Sunday, May 22. In this connection we are duplicating for you an editorial which appeared in the Omaha, Nebraska, Evening World-Herald of May 24, 1938. The text of the editorial follows.

"Whether it was a publicity stunt or not, Mrs. Elizabeth Dilling's attack on Bishop Oxnam, distributed at the Methodist churches Sunday, serves as excellent ballyhoo for her speech at the city auditorium.

"That's fine. Mrs. Dilling is welcome to speak in Omaha. She is welcome to use that American right of free speech which she considers so dangerous when it is used by those who disagree with her.

"Omaha, however, cannot promise to whip itself into a lather of excitement over her charges against Bishop Oxnam.

"What are the charges?"

"First, that Bishop Oxnam formerly took an active part in the American Civil Liberties union. He defended free speech and free assembly—ancient, hallowed American principles, written into the bill of rights, the groundwork of democracy everywhere. And why should this be so nefarious?

"Second, the bishop was formerly connected with a church in California. In that church a certain Sunday school teacher conducted a class in which the text book was a volume 'wonderfully adapted to make it easy to understand socialism.' If you can follow this tenuous line of reasoning to its nebulous conclusion, you may wonder why it is so nefarious to help people understand socialism. Is understanding of modern social and economic movements, then, a plague to be shunned? On the contrary, we need understanding of socialism to-day—before we are plunged into it without understanding—just as we need understanding of fascism, of naziism, of communism—and of democracy.

"Third, the bishop, as pastor of a California church, to quote Mrs. Dilling's source, spent some of his time 'fighting for the atheistic wobblies who got into jail, pacifists, anarchists and other victims of police persecution.' And what is so nefarious about assisting victims of police persecution? Obviously, nothing—unless you believe that police persecution is a good thing when applied to persons entertaining opinions radically differing from your own.

"Mrs. Dilling will exercise her right of free speech at the city auditorium. The rest of us will listen, and exercise our right of free thought."

First Things First

Courtesy The Tribune, *London*

"Seeing that this 'ere war ain't arrived yet and winter has, we was wonderin' if you could tell us how to make our room rainproof."

SCHOOL TERMS FOR ENGLISH SCHOOLS

1939

FIRST TERM—	**January 16 to April 6 inclusive**
SECOND TERM—	**April 24 to August 4 inclusive**
THIRD TERM—	**September 4 to December 8 inclusive**

CONFERENCE SESSIONS SINGAPORE—MANILA AREA

BISHOP EDWIN F. LEE, PRESIDING

Malaysia Chinese Mission Conference, Singapore, Foochow Church, November 10-14th 1938

Malaya Conference, Singapore, Wesley Church, January 12-17th 1939

Sumatra Mission Conference, Medan, January 25-30th 1939

Philippine North Conference, Bayombong, Nueva Vizcaya, February 15-20th 1939

Philippine Conference, Navotas-Manila, February 23-28th 1939

Sarawak (Borneo) Mission, Sibu, June 14-19th 1939

(Continued from page 5)

Capital to show their strong decision to defend their fatherland to the last bullet and the last drop of blood. The recent success along the Shangtung front, the victory on the northwestern front, and the record of the air force at Canton and elsewhere, have so much surprised the Japanese, that they begin to realise that they have no chance of securing "a sweeping victory" in "a divided China". China is an agricultural country and is fortunate to have the "devil and the deep sea" both on one side, so that they have more re-enforcement and greater room for their reserved energy to retreat to, than the Japanese can manage to control. Different from the Italo-Ethiopian Conflict, the Sino-Japanese Conflict can hardly be solved in a martial manner even through long years.

A third fallacy of Japan is that she presumes that she is following or renewing the "gun-boat" policy towards China as employed by the European powers from 1842 to 1900. However, there are more differences than I can be allowed to illustrate here. In brief, an impartial historian would say that in those wars carried on by the Chin Dynasty when China was a despotic empire, both parties to the wars were responsible. So I say here, that in the opium war of 1842 Great Britain was not solely responsible for the war because she allowed opium to be smuggled in China. It is really unfortunate that it has been so interpreted, while numerous diplomatic as well as psychological causes have been overlooked. Remember, China was too self-sufficient, self-content, prerogative and stubborn in her diplomacy; without the least knowledge of international law and international relations, she practically played one "barbarian" against another with the so-called "football" policy. The Chinese Empire needed a lesson at that time just as she needed the revolution a generation afterwards. The Chinese Republic, especially after the second revolution in 1927, has been different from the Chinese Empire. She is much more advanced in cultural, scientific and artistic learning. Those lessons need no repetition; and in fact, since the establishment of the League of Nations, no power has the authority to give any more such lessons to another. Yes, Japan, as the Japanese diplomat complained, has arrived too late to seize any more privileges from China; but let me add, it is not too late now for her to mend her ways and cast off her illusions.

Viewing the backgrounds stated above, we naturally come to the unfortunate conclusion that the Sino-Japanese Conflict has been brewing since 1914, for Japan, realizing the diplomatic predicament in which the European powers found themselves, soon presented the Twenty-one Demands to President Yuan Shih-Kai and attacked Tsin-tao. The data with which I have supplied you above may help you to understand the factors which underly the present conflict.

THE UNFAILING LIGHT

By "Y"

O distant Lamp—
Why art Thou so far away?
My room's gloomy, e'er so dreary—
O, give me that welcome ray.

But I perceive
A dark and misty shadow
Creeping slowly from afore me;
It threatens Thy distant glow.

The form rolls on
Into one massive blackness;
It quickly spreads its haunting dreads
O'er my room, grey and cheerless.

In great despair
I plead for light to appear;
But neighbours nigh heed not my cry—
My plea both earnest and dear.

I move in gloom
And blindness—'tis all so strange.
And queer it is with things amiss—
O, when can this darkness change!

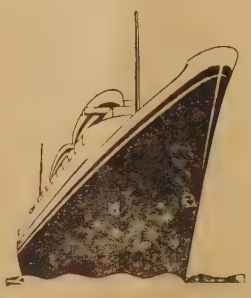
"I am the Light....."
Hearken! 'Tis a still small voice!
My soul revives, and gladness thrives;
There's chance again to rejoice.

* * * *

Behold! There's light
In this room that has been gloomy.
O, 'tis that Lamp, that distant Lamp—
How soothing its beam to see!

O distant Lamp—
Tho' Thou art so far away,
Yet I can feel Thy searching zeal—
Live with me throughout the day.

—By a Malaysia Message Reader



WORLD HAPPENINGS

Transportation

Around the world in four days! A world's record was established in July by Howard Hughes, in a war-plane built by the Lockheed Aircraft Corporation of America, when he completed a world flight in three days, 19 hours and 16 minutes. The previous record of seven days 18 hours and 49 minutes was established by Wiley Post in 1933. It is reported that the Royal Air Force has ordered a fleet of 200 super-warplanes, similar to that used by Howard Hughes, a fleet which will be capable of circling the globe in less than four days.

The Giant Pan-American Airways "Hawaiian Clipper" disappeared on a Pacific flight from Guam to Manila, with six passengers and a crew of nine abroad toward the end of July. Although an intensive search was organised by the U.S. Navy in that part of the Pacific, no trace of the giant aeroplane was found.

Major Mayo, designer of the composite sea-planes, which are inaugurating regular passenger and freight service across the Atlantic, has announced: "We shall soon be able to fly non-stop overnight with a one-ton useful load from London to New York. You will post your letters in London at 4 p.m. and they will be delivered in New York first post next morning."

The Queen Mary has captured the Blue Riband of the Atlantic, by making the crossing from New York to Southampton in three days, 20 hours and 25 minutes, one hour and 25 minutes faster than the run made by the French liner the Normandie in August of last year.

Captain Eyston, who is attempting to break the land speed record in his "Thunderbolt," in trial runs has attained a speed of 270 miles an hour on the salt flats of Salt Lake, Utah. In this run he was almost asphyxiated by the fumes due to burning brakes.

Sir Malcolm Campbell, in his attempt to beat his own record for the water speed record at Lake Geneva, has given up the effort, after having attained a speed of 128.37 miles per hour.

Anti-Semitism

The Fascist countries have recently been intensifying their campaign against the Jews. The Fascist Party in Italy has started a campaign of propaganda against the Jews, due to what is called "world Jewish anti-Fascist sympathies." Imitating Germany in the campaign for a "pure race" of Aryans, the Fascist Party now has five periodicals in Italy, to glorify the Italian race and to slander the Jews. Already attempts are being made to eliminate the Jews from big business.

The campaign in Germany against the Jews is even more intense. October first new regulations are to come into effect, whereby no Jews are to be allowed as commercial travellers, and wherein also 8,000 doctors of Jewish origin, many of whom are sons of Christian parents, are to be expelled from their profession. The Mayor of Nuremberg has ordered the demolition of the Jewish synagogue and the Building of the Jewish cultural community, two buildings thus to be destroyed in Nuremberg to make way for the annual Nazi Party Congress which opens there on September. Nazi mentality is revealed in the announcement to the town council: "This crying shame on Nuremberg will at last be removed."

Another bit of Nazi propaganda has been the "Eternal Jew" exhibition recently opened in Vienna. Even a cinema is shown to exhibit the worst films which Jewish directors have produced. Charlie Chaplin and Richar Tauber, the tenor, are conspicuously portrayed and pilloried as types of "the eternal Jew." Prominent Jewish bankers, such as the Rothschilds and Goldschmidts, are caricatured. That Anti-Semitism is the symptom of a disease no one can doubt. The above methods which have been invoked only aggravate the disease and intensify hatred and suspicion. The Christian solution lies much deeper and more fundamental. In this sense, Fascism and Christianity are irreconcilably opposed.

It is a well-known fact that the methods employed by the Nazis in Austria have been even more brutal than those used against the Jews in Germany. In March it was estimated that 1,700 Jews had committed suicide in Vienna as the result of the Anschluss. There has been a mass exodus of Jews from Austria, although only the wealthier ones have been able to escape. Many prominent Austrian Jews have gone to England and taken out British citizenship. It is rather interesting that it is now the democratic countries which have become the haven of the persecuted Jews. Toleration and religious freedom are fundamental articles of the democratic creed.

Japan's Increasing Embarrassment

That Japan is becoming increasingly embarrassed by its China campaign is evident from the news of the last two months. Japan has recently had to cancel the Olympiad, which was to have been held in Tokio in 1940, due, it is believed, to the uncertainty over the duration of the Sino-Japanese war and to the necessity of concentrating all national resources for the prosecution of the China campaign. Although this announcement causes no surprise, it was evident that Japan was embarrassed by the increasing hostility of world public opinion, for several countries had announced that their athletes would not participate in the Olympics, if they were to be held in Japan. The army has also influenced Japan's decision by the strong feeling that it is more desirable to stimulate national than international sentiment.

France and Britain Demonstrate Mutual Friendship

With the triumphal visit of the British King and Queen to France in July and the formal receptions arranged by President Lebrun in Paris, Great Britain and France gave a striking demonstration to the world of the cordiality of Anglo-French relations. The King, in his speech at the State banquet held in his honour, said that it would be impossible to recall a period in which Anglo-French relations were more intimate than they were to-day. Both France and Britain, he said, were inspired by the same ideal, had the same attachment to democratic principles and the same belief in the benefits of individual liberty: "We are proud of this political faith which we share with other great nations, but we fully realise it carries with it heavy responsibilities, and in the period in which we live it demands from us all to a high degree the noble qualities of courage, wisdom and determination." Serving as a counter-attraction to the Hitler-Mussolini parades, the Royal visit to France aroused nation-wide enthusiasm in both France and Britain.

In the eighth annual pilgrimage of Americans to Boston, Lincolnshire, the United States Ambassador, Mr. Joseph P. Kennedy, as the principal guest and speaker, recalled that the Puritans who left England for the wilderness that was to become the United States possessed courage, the urge for liberty and an appreciation of individual rights which were the corner stones of Democracy. There was danger, he said, that through complacency, we might forget to treasure these things enough. They had been taken for granted for so long that many believed that their civic rights were beyond assault. Unhappily, this was not true. He was, however, confident that Britain and America could meet the challenge successfully, and adapt themselves to the demands of an advancing world. No despotism, however benevolent in intent or achievement, could ever flourish in their countries, he felt.

War Scares

A squabble on the Manchurian border between Japan and Soviet Russia threatened in July to flare up into a major war. There was heavy fighting and considerable losses on both sides, when the Soviet forces rejected the Japanese demand to withdraw from Changkufeng Hill, disputed territory on the Korean-Siberian border. How much the "provocative action" was due to the Japanese militarists no one seems to be able to estimate, but finally agreement was reached and Japan had to withdraw. The opinion was expressed in London that Japan "had bitten off more than she could chew;" it was encouraging to know that the Japanese militarists promptly obeyed the orders from Tokio. With relief expressed throughout the world, the greatest joy was felt in Tokio that "now Tokio will not be bombed." It is probable that Soviet Russia would like to help China in their struggle against Japan, and it is clear that as long as the China war lasts, the last thing Japan wants is a war with Russia. Japan, making approaches to Germany and Italy on the basis of the Anti-Comintern Pact, apparently found that the response was not favourable.

The tension in Eastern Europe is probably even greater than that of the Far East. For a long time it has been feared that Hitler has been contemplating an invasion of Czechoslovakia in order to incorporate the Sudeten German minority. With reports of the sudden movements of German troops and the counter-concentration of Czechoslovakian troops on the border, Europe was held in suspense until Britain and France decided to take action and intervene. Lord Runciman, appointed by the British Government, has gone to Prague to try to harmonise the views of the Czech Government and the Sudeten Party. The Prime Minister, Mr. Chamberlain, said that the appointment of Lord Runciman had lightened the atmosphere throughout the continent and had relaxed the tension which six months ago was almost oppressive. "We believe in the end we shall succeed in bringing back security and confidence in Europe."

The fate of Europe seems to now hang on the race between reason and armaments. Europe this summer has been playing its war-games on a grand scale. After France and Italy had completed their show of force, Germany and Belgium held the largest army manoeuvres since 1914. The Western defences of Germany have been suddenly strengthened by the construction of new fortifications and the conscription of 50,000 workmen, including excavators, carpenters and masons, for the purpose. The mobilisation of a million men in Germany for the army manoeuvres aroused fear, not only abroad, but also among the common people of Germany. Whither is all this mad play going to lead? M. Leon Jeuhaux, secretary of the French Labour Federation, declares that Europe is heading for war.

At least the forces of peace are also organising. The Inter-national Peace Conference, presided over by Lord Robert Cecil, and attended by some 850 delegates coming from 30 countries, has emphasized the necessity of all civilised countries, who believe in peace, to stand together against aggression. "It is only those who are prepared to act to defend the cause of peace who will be able to prevent war." It was recommended to boycott all countries responsible for the horror of bombing civilians.

THE MISSION OF THE CHURCH

EDITOR'S NOTE: The following article written by the Rev. R. A. Blasdell is the first of a series which Mr. Blasdell has prepared as a short digest of the book by Dr. Kraemer *"The Christian Message in a non-Christian World."* In view of the coming Madras Conference we believe that all of our readers will be particularly interested in this material.

In his recent book, *The Christian Message in a Non-Christian World*, Dr. Kraemer has occasion to discuss several matters which may be included under the head of the Mission of the Church. Much is said about the Church, especially in the first and last chapters, both by way of definition and its place in present-day life. In pursuing this discussion, therefore, we shall try to ascertain the author's views, first, of the Church, and second, of its mission.

What is the Church? The New Testament definition indicates that it is "the fellowship of those who live by the divine miracle of the forgiveness of sins." It is a "theocentric community." It consists in the fact that Jesus Christ is its primal and ultimate King and Lord, whose authority transcends and conditions all other authority and loyalty." The Church, therefore, is the fellowship of those who have received the revelation in Christ and faithfully endeavour to follow the guidance offered by it. A vital aspect of the character of this community, the author believes, is its eschatological character—"the expectation of the realization of God's Kingdom in Jesus Christ notwithstanding all human frustrations." Its aim is to "realize a kind of fellowship in the world that has its roots in eternity." The Church, also, must constantly bear in mind that it "does not exist for its own sake but for the sake of the world."

From the preceding definition of the church, two things stand out among others—first, the church is a community or fellowship, and second, it possesses clearly defined aims which, for the present, may be included in the term, Kingdom of God. One of the most urgent needs of the present is that the Church recapture "the vision of what God in Christ meant the Christian Community to be." In other words, the Church of to-day needs to search the Scriptures for its earlier likeness. The present Church has drifted away from its original moorings. Relativism, secularism, and naturalistic tendencies have turned the thinking of the Church into new and uncharted channels. The Church must get back into its proper course where it can again realize that its origin is from God, and its primary function is to do His will.

This divine purpose in the establishment of the Church is expressed by the author in the following terms: "A fellowship of believers, rooted in God and His divine redemptive order, and therefore committed to the service and salvation of the world; going to the bottom in its criticism of and opposition to the evil of the world, but at the same time going to the bottom in its identification with the sufferings and needs of the world." This statement will bear much pondering, but a few things can be readily grasped. Besides being a fellowship with divine origin, the Church has definite obligations, among which are the 'service and salvation of the world.' In other words, the Church must share with God in His purpose of the redemption of the world. This central purpose of redemption would seem to meet with general acceptance, until it is borne in upon our minds that in practice this is by no means accepted by the majority of the Church as an obligation. Seriously the Church as a whole is not sharing in the redemptive purpose of God for the world. "The Churches as official institutions have only gradually become aware of their essential missionary character. Even to-day only a minority of the membership consciously participate in this life function of the Church." "The majority, not merely the minority, must get a real grasp of this vision in order that the Church may be a living body.....The missionary cause in the nature of the case, is the cause of the Church, not of a group of interested individuals." In bringing to our attention the fact that sharing in God's redemptive purpose is an obligation of the whole Church and vital to its well-being, the author has rendered a great service, not only to the cause of missions, but also to the welfare of the whole Church.

Bearing in mind, then, that the Church is a fellowship of believers, every member of which is obligated to share in God's redemptive purpose for the world, we may now ask. What is the mission of this fellowship? The author early reminds us that the Church has been "a witness-bearing body" and that it must recover that fundamental position in the modern world. It is the author's opinion that the Church of to-day has lost much of its heritage from the past. that "the objective moral standards and religious realities which formerly were acknowledged as the spiritual basis of all individual and corporate life, and the openness to the realm of the eternal which constituted in all ages in some way the background of all great and small civilizations and societies, have evaporated in the modern world." Modern thinking has tended to "the establishment of man" which involved "the disestablishment of God." Although employing ideas to be found in the Scriptures, this type of modern thought has distorted these ideas until God has been removed from the central position in religious thought. This, of course, is fatal to religion, and eventually this supposedly onward march is seen to be a "death-dance," for "belief in man as the measure of all things ends in the ignoring or denying of God, and ultimately in the destruction of man." When, through the elevation of man, God becomes less necessary, or unnecessary, religion loses its central place, and this is of vital importance, for "religion by the nature of the case must claim to be central." The Church, if it is to retain its religious life, must hold its central place for God and relate man and the world to Him.

If, then, as the author believes, modern religious thinking and teaching have gone astray at several points to the disadvantage of religion, what is the witness that the Church should bear to-day? Most certainly the witness which the Church has always

borne. The weak point of the present seems to be the defensive attitude of the Church, whereas "the object of Christian faith and thought, the Gospel, is primarily announcement, proclamation of salvation and victory in the name of God and not in the name of cultural ideals and purposes." Not that these 'cultural ideals and purposes' are to be decried or considered an unworthy part of the programme of the Church. They are the results and expressions of the religious life of the Church, but are not *central* in its Mission. God and His redemptive purpose for the world must be kept central, and culture, philanthropy, etc., must be regarded as the outreach of spiritual life that is thus rooted in God.

The mission of the Church, whether as a body of believers or as individuals of that body, is to associate itself with God in the performance of His will and in the realization of His purpose for the redemption of the world.

DREAMS

Dreams are they? But ye cannot stay them,
Or thrust the dawn back for one hour!
Truth, Love and Justice, if ye slay them
Return with more than earthly power.
Strive, if you will, to seal the fountains
That send the spring through leaf and spray;
Drive back the dawn from the eastern mountains—
Then bid this mightier movement stay!

SOURCE UNKNOWN

GOD'S GREAT HOUR"

At the heart of each Lord's Day is what has been called "God's Hour."

This is the hour of worship and of preaching, "when God has His chance at the soul."

The Lord's Day fails at its highest point when any member robs God of His Hour by failing to be present at divine worship.

Let Every Member of This Church be present Every Sunday.

WHY GO TO CHURCH ?

Because thus I can show my loyalty to Jesus Christ upon whose life and teaching the Church is based.

Because in the atmosphere of fellow seekers I am best able to sort over the values life presents and to choose the higher.

Because I join in a fellowship which in origin and nature is different from all other human groups.

Because I enter into an historic unity partaking of the inherited tradition and experience of seekers and discoverers of every age, a unity based upon faith in Jesus Christ.

Because even I may contribute something to make the Church more sensitive, intelligent and courageous.

Because I reject perfectionism as a refuge unworthy of a mature person and refuse to sit forever on the sidelines waiting for a perfect clergyman in a perfect Church in a perfect neighbourhood.

Because, after scrutiny, I know no other human institution which meets so many of my needs and the needs of my family and neighbours.

Because I believe that only in company with others can I understand the full meaning of God, Jesus Christ and of the guidance of the Holy Spirit for character and career.

Because the Church offers a unique laboratory in which to investigate the bearing of Christian ethics upon contemporary problems.

Because as no other body or individual, it can lay human need upon the conscience of mankind.

Because it can give more encouragement to prophetic spirits than any other association.

Because it can spiritualize the basic stuff of human nature, turning ancient instincts to valuable social usage.

Because in its recurrent services and sacraments I find renewal, a burnishing up of my loyalties, a casting off of prejudice and sin, and fresh strength from the living God.

Because it stirs me to creative action, shames my cowardice, lightens my sorrow and purifies my ambition.

Because the Church gives me the most adequate idea I have yet received of human destiny.

Because it has been the mother of education, of healing and of science, and, in spite of ugly reversions to narrowness, and even when most colleges and hospitals are now secularized, it still draws man's responsibility to God sharply before him.

Because I and nearly all others in the community utilize the Church at several times in our lives I do not wish to be parasitic.

Because the Church in a unique way is charged with the preaching of the Gospel which for me is the supreme rule of faith and practice.

Because I believe the Gospel is true, and therefore true for all men.

Because the Church alone is concerned in a major way in sharing the Gospel in its entirety with all men.

Because the Church, by reason of its origin, must bring a critique to all of life.

Because, together with the state, it is a divinely ordained institution, supreme in its own moral and spiritual area.

Because as no other institution it is the protector of the value, dignity and personality of man from encroachment from any source.

Because the Church is the eternal Body of Christ, and in spite of its human weakness man can find God there.

GEORGE STEWART

from—"*The Church*"—soon to be published as a Hazen Book

Standing Committee for Religious Education in the Presbyterian and Methodist Chinese Churches

Annual Inter-House Sports of Anglo-Chinese Girls' School, Penang

OUTDOOR SCHOOL

William L. Stidger

I like to go to school with God!
I hear such strange revealing things;
He talks to me where rivers run
And where a skylark soars and sings.

He teaches me His love and care
Through every tree and blade of grass
Here on the hill where I may sit
And listen while the wild winds pass.

He writes with glaciers on the rocks
And with the stars that blaze on high;
With fossil shells and ferns that fall
And leave their imprint as they die.

His books are beds of slate and coal;
His manuscripts, sequoia trees;
While earthquakes punctuate the tale
And turn the pages of the seas.

He writes with rivers and they carve
The crevices He leaves, to tell
The story of His living love,
In temple tower and pinnacle.

I like to go to school with God
Because He always seems to me
To talk in every breeze that blows;
Through every bud and bird and tree.

Basket Ball Teams of Kampar and Ipoh Continuation School

OUR BOYS & GIRLS

THE STORY OF A POT OF CARROTS

Do you like carrots?

If ever you visit the Dutch city of Leyden on the 2nd of October you will see carts of vegetables—carrots, turnips, and onions—particularly carrots—streaming into the city from all the country round; and next day, the 3rd of October, whatever else you may have for dinner there will certainly be carrots on the table, and every one round you will be eating them, in memory of something that happened on that day more than three hundred and fifty years ago.

There were no carrots or any other vegetables in Leyden on the morning of the 3rd of October, 1574—no bread, or cake, or cheese, or butter, or meat; nothing good to eat and very little that could be eaten, even by starving people. Every one in the city was hungry, had been hungry so long that they had almost forgotten what it felt like to eat a good, square, satisfying meal.

The trees and garden were as bare as though it had been mid-winter; the leaves had all been stripped off and eaten; and no cart-loads of vegetables or anything else could get into the city, for it was besieged on every side of an invading army.

Philip of Spain, master of one of the greatest Empires the world has ever seen, was determined that all his subjects should be Roman Catholics like himself; but the people of Leyden were Protestants, and they were not going to deny their faith for any king on the face of the earth. Philip might kill their bodies, but he would never conquer their souls.

The siege had begun in May, when the trees were gay with blossom, and the citizens sent this message to the Prince of Orange, who promised to send to their relief if they would only hold out long enough: "We will hold out for two months with food, and for another month without food."

They had more than kept their word. With the strictest rationing their stores of bread had lasted only one month; for two more months they had lived on malt-cake—and since then....well, if you ever find yourself in a besieged city you had better not inquire too closely where your meals come from.

"You call us eaters of dogs and cats," so the brave citizens answered the scoffs of the invaders, "and it is true. So long then as you hear dogs bark or cats mew within the walls you may know that the city holds out!"

But there were very few dogs or cats left in Leyden by October.

From the top of a ruined tower that still stands in the centre of Leyden you can get a view of the country for miles round—fertile fields crossed by a network of canals, and far away in the dim distance the sea. Daily through that terrible siege the citizens used to climb that tower and look anxiously toward the sea. Long ago the waves had washed the city walls. The pleasant land stretching between had all been won by slow, patient labour, and was carefully guarded by huge dikes. Now, since there was no hope of saving the city from the land, the Prince of Orange had resolved to break down the dikes and send relief from the sea.

"Better a drowned land than a lost land," he said; and all the Dutch people agreed with him.

But the dikes had been so well built that they were very hard to break, and whenever the wind blew from the east it kept blowing the waters back.

"As well," declared the Spaniards, "can the Prince of Orange pluck the stars from the sky as bring the ocean to the walls of Leyden for your relief!"

"Go up to the tower, ye beggars," they would cry mockingly, "and tell us if you can see the ocean coming over the dry land."

The ocean came—step by step, mile by mile. The relieving fleet sailed to within a few miles of the city....and then an east wind blew steadily against them and they could get no farther. Besides there was a strong fort, called the Lammen Fort, held by the Spaniards between them and their friends. Until the enemy could be driven out of that Leyden could not be saved.

And meanwhile the city was starving. How earnestly day by day the citizens cried to God to save them! But it seemed as if their prayers would never be answered.

Now there was a boy in Leyden—there were many boys there, but this particular boy helped to make history. Young as he was, he adored the brave Burgomaster, who had told his fellow-citizens that he would gladly give his own body to feed them, but would never surrender so long as he lived. The boy raised his voice with all the feeble, hungry voices round him to cheer the Burgomaster's words. He too was ready to die for his country, but oh, he wanted to live for her!

This boy had very sharp eyes and ears. He was one of the first to notice when, on the 1st of October, the wind suddenly changed from east to west. How he and the other citizens rejoiced as it rose to a gale—blowing the friendly sea nearer and nearer! But still between them and their rescuers lay the strong Lammen Fort.

On the night of the 2nd of October the boy was too excited to sleep. Instead of going to bed he wandered about the ramparts, looking out over the darkness beyond.

Suddenly, above the roar of the wind, came a great crash, wakening every sleeper. What had happened? Was the enemy storming the city? Silence followed, and the citizens waited trembling and perplexed till morning. Then it was found that part of the city wall had fallen down—but the enemy had not entered.

Meanwhile the boy was looking as well as listening. Through the darkness he saw—he alone of all

(*Continued on page 22*)

(*Continued from page* 21)

the citizens—a number of twinkling lights in the direction of the Lammen Fort moving farther and farther away. He made his way straight to the Burgomaster's house, and told what he had seen.

"Sir, I think that the Spaniards are gone!"

"It is impossible," was the answer, "they would never abandon their most important fort like that."

Still the boy persisted, begging to be allowed to go out to the Lammen Fort himself and make sure.

"It would be throwing your life away," said the Burgomaster. "You would certainly be killed."

"I must die anyway," pleaded the boy, "for I am starving. Let me go!" And the Burgomaster yielded.

A little later the boy stood alone, in the early morning light, on the top of the fort, waving his cap in an exultant signal to the watchers in the city.

His sharp eyes and quick wits had not deceived him. The Spaniards, frightened by the advancing sea and the crash of the wall in the night, had fled—fled in such haste that one soldier had left behind his breakfast or supper, a pot of carrots flavoured with turnips and onions.

I wonder if the boy was tempted for a moment to eat it all up then and there! Anyhow, he resisted temptation and carried the pot straight back to Leyden. Before the day was over the hungry city was full of provisions. Deliverence had come. But the first food to be brought within the walls was that pot of vegetables. And that is why to this day every one in Leyden eats carrots on the 3rd of October.

Do you not love Holland for the sake of the brave Dutch who suffered so much for faith and freedom in the days of old?

By Lilian Dalton,
From "League of Nations Stories."

Those Demon Destructors . . .

WHITE ANTS

Will quickly destroy your property unless effectively treated . . .

White ants multiply at the rate of 80,000 per day—each one capable of destroying one cubic inch of your property per day.

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TALKS TO BOYS

By Harold Robbins

SMALL, BUT VERY WISE

Last time, we talked about creatures that live in holes—nasty things. This month, let us think about four little creatures which are spoken of in the Book of Proverbs, chapter 30, verses 24 to 28. It reads like this:— "There be four things which are little upon the earth but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer. The conies are a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands and is in kings' palaces."

Four things that are small, yet very wise! The Proverb-writer is showing us through these little animals and insects that we can do things well, however small we are. Let's see how. Each of these little creatures stands for a motto, and if we follow these four mottoes we shall have a plan that will make us succeed in whatever we try to do.

Ants

I don't need to repeat to you those other words of the Proverb-writer "Go to the ant, thou sluggard" because I don't think any of you are sluggards (lazy fellows) and because, in Malaya, you don't have to go to the ants—they come to you! We all know what ants look like, and how tiny and weak they are, yet this writer calls them wise because (in countries where they have winter and summer) they gather food in the summer to prepare for the cold winter days when there is no food to be found. They use every chance to prepare themselves; their motto is "Preparation."

Conies

I expect you wonder what a coney is, don't you? We never find them in Malaya or in England, but we are told they are small animals about the same size as rabbits and living in much the same way. You all know that a rabbit is a very weak and timid little animal and is easily killed by every big beast that attacks it. The coney is the same, but it very wisely makes its home in the strong places of the rocks, where it can hide safely when enemies come after it. Like the little boy who runs to his big brother when another boy is bullying him, the coney knows the wisdom of the motto "Help from the strong."

Locusts

Most of us, I am sure, know what locusts are, and if we saw that splendid film "The Good Earth," we shall not forget the scene where the crops were attacked by a cloud of locusts. One locust by itself is a small and rather helpless creature, very much like a grasshopper, to which no-one pays any attention, but when a cloud of locusts—millions and millions of them—comes upon a land (as they still do in Egypt and Arabia) there is fear in the hearts of the people, because then the locusts are very powerful and can cause the ruin and starvation of thousands of people by eating every green thing for miles and miles. "The locusts have no king" but they follow the advice of another good motto—"Unity."

Spiders

It is true, I think, of all parts of the world, that wherever you go you can always find spiders! Most of us don't like them very much, but we must all admit that spiders follow their motto very well—the motto of "Perseverance," which simply means "try, try, try again." There is an old story about King Robert Bruce of Scotland, which says that once, when he was feeling very discouraged in his struggle against England, he was lying on his bed watching a spider climbing up a thread towards the ceiling. When it almost got there, it slipped and fell back, but straightaway started climbing up again. This happened time after time until finally the spider succeeded and got to the top. This brave example gave Robert Bruce courage to go out and try again.

Don't you think those are four fine mottoes? The first one—"preparation"—is necessary for doing anything. Before we can pass examinations, we have to prepare our lessons; before we can play the piano, we have to practise; before we can succeed at games, we must learn to play them properly. And before we can succeed in living a really Christian life, we must prepare for it by learning all about Jesus Christ.

The second one—"help from the strong"—is also necessary for all of us. If we are trying to do something and we don't know the way, we ask help from those who know. Reading good books will help us in trying to live the right way, and this is true of the Bible most of all. The heroes of the Bible were themselves "strong," but they found their greatest strength in God, and if **we** want strength for any difficult task, God can give it to us, for He is the strongest of the strong.

If we have the proper preparation and help, we must try to follow the other two mottoes—unity and perserverance. Like the locusts, we are not able to do very much on our own, but we can do much if we join others. So we look for other people who want to do the same things as we do, and join churches or schools or societies so as to unite our efforts with theirs.

Even then, sometimes we fail and get discouraged. If we feel like that, let's think of Robert Bruce and the little spider that grasps firmly and tries again and again. The motto of one school I attended was this: "Ymdrech a Lwydda." That's Welsh and it means "perserverance brings success" and I can assure you that the message of these little creatures is a true one. If we have preparation, help from the strong, unity and perserverance, we shall certainly succeed.

Harold Robbins

OPENING OF THE EXPANSION PROJECT OF THE A.C.S IPOH

At a cost of nearly $90,000 a unique educational institution for vocational and science instruction, the first of its kind in Malaya, came into being the morning of June 30, 1938 at the official opening ceremony attended by His Highness Sir Alang Iskandar Shah, G.C.M.G., K.C.V.O. Sultan of Perak, Bishop Edwin F. Lee, Y. T. M. Sir Abdul Aziz, C.M.G., K.B.E., the Raja Muda of Perak, Y.A.M. the Raja Bendahara, O.B.E. and many other distinguished guests.

The function was well-organised and a personal triumph for Mr. Percy Bell, the Principal, to whom the Inspector of Schools paid a well-deserved tribute, pointing out that it was Mr. Bell's zeal and energy as well as that of his fellow-workers which had made it possible to enlist public support.

After the building was presented by Bishop Edwin F. Lee and officially declared open by His Highness, the Sultan of Perak, short speeches were made by the Raja Muda, Bishop Lee, Mr. T. O'Sullivan, the Inspector of Schools, and the Principal, Mr. Bell.

The following items are taken from Mr. Bell's report on the Brief History and Purpose of the Expansion Project:

Regarding the purpose of the Expansion Project, we have introduced Science, woodworking and commercial classes, but we are not trying to produce trained scientists or carpenters. We are not trying to replace the trade schools, or Raffles College. We are merely giving the pupils who go through our schools a broader vision of life so we may assist them in wisely choosing a life work. In Std. V they have a chance at woodworking.

In Std. VI they take up Science and when they have finished their Cambridge works they may take up commercial subjects. By the time they have finished school they are in a better position to choose a vocation wisely than they would be if they had only what has in the past been considered a normal education.

We are looking forward in Malaya to the time when all large schools, whether Government or Grant in-Aid, will have similar facilities. It is an educational programme which we feel is worthy of hearty acceptance.

DREAMS COME TRUE

Dreams do come true. In the history of the project, I have mentioned having attempted to start science in 1930 but the beginning was long before. In the year 1927, after discussing Malaya with Bishop Titus Lowe, a young college graduate dreamed a dream of bringing a fuller life to the youth of Malaya. To-day, eleven years and 10,000 miles from where the dream was dreamt, here in Ipoh, you see that dream fulfilled.

In this building we see the skeleton of a full educational life for the youth of Ipoh and the state of Perak. If we as a group of teachers fail to give that skeleton flesh and blood, we fail not only the youth of the state and the generous donors who have made this building possible, but also Him who said, "I came that they might have life and have it more abundantly."

A BRIEF HISTORY

For many years the need for a course of instruction in Science has been felt in the Anglo-Chinese School, Ipoh. The attempt that was made in 1930 to establish this subject as a part of the curriculum failed for two reasons. One was the general slump, the other was that there was no room on our school compound at that time for an additional building, and all attempts to purchase the property which adjoined the School had failed. By 1936, however, the economic condition of the State had greatly improved, and at the same time we found it possible to purchase the land for which we had failed to negotiate successfully in former years.

In August of that year the Expansion Project which has been outlined by the Principal was approved by the Methodist Mission Finance Committee at its mid-year session, and this news was conveyed to the staffs of the Anglo-Chinese School and the Anglo-Chinese Continuation School. There was an immediate response from all, and within a week's time the staffs of these two Schools had pledged personally over $5,000. With this backing the Principal felt confident in calling together a Committee of representative citizens, which held its first meeting in the School Hall on November 2nd, 1936. At a subsequent meeting of this Committee Towkay Leong Sin Nam headed the subscription list with a contribution of $3,000 (the entire cost of a class-room). By the end of December, subscriptions amounting to $14,000 and a letter from the Inspector of Schools supporting our request for the sum of $5,000 for Science equipment, had been received. It was felt that this Expansion Project should not be confined to a Science department only, and therefore the following items were included in the scheme:—

(1) The purchase of land.

(2) A main building to contain Science, Woodworking and Commercial departments and other class-rooms, as well as a staff-room, store-rooms and a modern sanitary installation.

(3) School Servants' Quarters, and equipment not only for the new building with its specialised classes, but also for the main hall.

The first piece of work to be done was the building of the Servants' Quarters at a total cost of about $3,500. The contract was signed in August, 1937, and the work was completed in three months

Mr. T. A. O'Sullivan, in congratulating the Methodist Mission and the Anglo-Chinese School, Ipoh, upon this pioneer project in Malayan education, said:

"The ground was therefore prepared, and the time opportune, for Mr. Bell to strike, with his new Project for a Science Laboratory and Craft Rooms. I suspect he felt if there was anything in the creed I was preaching, here was an opportunity for me to show it! Now, Mr. Bell's proposal was quite a new thing, for in no aided school in the whole of Malaya is provision made for Science teaching in the aided schools themselves. Pupils of aided schools, however, who desire teaching in Science, attend Central Government Institutions which have Science Laboratories, and there receive their instruction. In Perak, however, aided schools had not even that facility.

This school can now I think, be described as a complete secondary school unit, providing as it now does, facilities for all branches of secondary school work, and perhaps something more. It is a progressive and a wideawake institution, and is one of which the people of Ipoh should be proud. On behalf of my Department, I wish this school and the new project, every success in the task which lies before it."

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OUR SCHOOL MAIL BAG

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

CORRESPONDING WITH FRIENDS ABROAD

One of the most interesting pastimes is corresponding with people living in other countries. Several years ago I come across an advertisement in a magazine, asking young people to communicate with a firm in England if they wished to have Australian correspondents of about the same age. As I am a keen stamp collector, I was very interested in the advertisement. My object in corresponding with people living abroad is not only to exchange stamps with them, but also to air our views on different subjects. So I answered the advertisement, and in about two months' time I received a reply, the writer saying that he would arrange for some correspondents to write to me.

This was the beginning of my hobby. After some months you can just imagine my joy when I received a letter from my first correspondent. As time went on my correspondents increased in number. Very soon I was corresponding with people living in Europe and in America. By now I have pen friends living in almost every part of the world.

Receiving letters and replying to them has always given me great joy. Some letters are so interesting that I read them over and over again. From my hobby I have learned several things. One of them is that Malaya is not well known to students in other parts of the world. This was shown when an Egyptian youth asked me, "Are you living in China?" There was an English boy also who thought that Singapore was in China. Instead of sending his letter by the P. and O. steamer, he wrote in one corner of the envelope "Via Siberia."

Although Singapore is an important port and a valuable part of the British Empire, yet there are people who still think of Singapore as a very primitive island, and a forested one too, inhabited by savages and wild animals.

By writing letters to people living abroad, a boy can learn a great deal. His interest in school subjects like geography and history will be stimulated. His correspondents will send him post cards showing the important places in their own countries and perhaps some geographical magazines too. Also by this hobby we learn to know and to understand people of other nationalities, and thus we shall learn to like them better than before.

Chen Thiam Chit,
Senior A.
A.C.S. Singapore.

A REVELATION OF THE WORK DONE BY THE PENANG TRADE SCHOOL BOYS.

The inherent value of Trade School in Malaya needs no further stress in this present day of "Employees exceed Employers." Given below is only a resume account of some of the work done by the boys.

The Government Trade School, Penang was started in 1932, and provides an engineering training for the local boys. Any race is accepted, and those enrolled include Chinese, Eurasians, Indians, Malays, and Siamese.

The training courses are general fitting, machining, electric-arc welding, machine drawing, workshop arithmetic and general theory on engines. There are also separate courses in Electrical Engineering, Plumbing and Domestic Engineering.

The school's workshop is of a considerable size. It includes eight 3½ ins. lathes five 6½ ins. and one 8½ ins. lathes, drills sharpeners, universal grinders, millers, power saws, and much portable apparatus. Other special equipment permits of cylinder reboring and sleeving, valve site insertion and also a good number of special motor tools for con-rod boring, casting and machining of white metal bearings, grinding of valves and so forth.

A considerable amount of commercial work is accepted by the school, such as general automobile overhaul and repairs, constructing of steel furniture, fitting and machining. A great deal of electric welding is done and several hundreds of welded hospital beds and school desks and chairs have been made.

For the Electrical Engineering boys they have to study different systems of house wiring, armatures winding, and general repairs and overhauls of all electrical appliances. Lectures, mathematics and drawing are also given to boys.

The Plumbing and Domestic Engineering boys are doing a variety of lead works such as the making of a hollow ball entirely hand bossed from sheet lead and so forth.

They also learn pipe works and wiped joints, installing of bath rooms and latrines with the latest modern sanitation, roofing the roofs and also installing water pipes, etc.

ONG KEAN HOR
A.C.S. Penang,
13 Pulau Tikus Lane.

THE CHINESE CIRCUS

A few days ago a Chinese Circus came to our town and camped in a place near the Chinese cemetery. It was a big circus with all things complete. It took about one and a half days to put up the pavillion, which was so large that it could hold almost a thousand people. Besides there were all kinds of animals exhibited in front of the pavillion. Although there was no show in the daytime, crowds of people could always be seen looking at the animals.

The show started on the second day. A place where there had been absolute silence and darkness was at once converted into a shining place. Hawkers seemed to fill all the spaces beside the road. If we had gone to a higher place we could have seen the lights on top of the tent, twinkling like the stars in the sky. So brightly did they shine that it was very attractive even from a far distance.

I visited the circus on the third day. When evening came, the band started a musical tune which attracted more and more people. I went for the first class seates at first, but I found it was too far away for me, so I paid some more money to the ticket seller in exchange for a special class ticket. I was promoted to the front where I could see everything very clearly.

The first item on the programme was swinging. Two persons and a clown came running out from behind the screen. Climbing up to the very top of the swing they swung courageously to and fro. Every person was surprised at the scene. The clown was very flippant and entertained the most. The second item was a military dance. Five girls came out with smiling faces. They danced a very lively dance with music, which everyone enjoyed. Many other items followed, but the magic show was the most interesting of all.

A lady was put into a bag which was tied up at the top. Then the bag was put into a box, and the box too was tied up with ropes on all sides. Then the box was put inside of a mosquito net. But when the box was untied and the bag opened we found that the man was inside the bag instead of the lady.

The final item was a "tiger fight". It was dangerous because there was nothing protecting the displayer from the animals. The "fight" was exhibited within an iron fence to protect the spectators. Three tigers rushed into the iron enclosure. They jumped so high that it looked as though they might tear the man and devour him. It lasted about twenty minutes. The beasts were made to stoop down, to sit, and jump through a ring. The show ended at eleven o'clock. Everyone was contented—saying that it was the best circus that had ever come to town.

Tan Heng Kai, Standard VII.
A.C.S. Seremban.

A DRIVE ROUND PENANG ISLAND

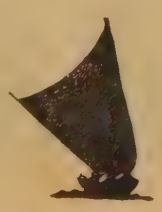
The island of Penang is, no doubt, one of the most beautiful places of the world. It is famous for its scenery and its quays are always crowded with hundreds of strange craft, of every kind and nationality. Most of the boats are navigated by Chinese and Europeans. As the traveller drives out of the town he passes along the roads shaded with large trees. During the dry season the roads are covered with small, sweet-scented, yellow flowers. The gardens are bright with many kinds of flowers, especially orchids.

After sometime the traveller reaches the village of Tanjong Tokong and the road begins to rise a little. Along the sandy beach there are coconut palm. There are also boats and nets set out to dry, and they cast artistic shadows on the sandy shore. The sea around the island is a greenish blue. Across the channel you will see the misty outline of Kedah peak. Here and there are many huts

When the traveller reaches the fishing village of Telok Bahang the roads leaves the sea and goes south. On both sides of the road there are rubber plantations. Beyond these trees there is the hill covered with forests. Just before reaching the village of Sungei Pinang the road leaves the hills and goes down to the alluvial rice plains. The district is one of the two great-growing districts of Penang. But soon the traveller leaves this plain and takes the road that leads to Balik Pulau, the chief town of the southwest district. Rubber and coconuts are grown in this district.

Presently the traveller arrives at the fishing village of Telok Kumbar. The rest of the journey is along the level coast plain. Off the coast there is the hilly but beautiful island of Pulau Jerejak. People suffering from leprosy are sent to this island to be cured. When the traveller reaches Jelutong he will take the coast which will carry him back to the industrial centre of Penang. Many kinds of industries are carried on in this town such as coconut planting, rubber planting, paddy planting, tin smelting, shipping, fishing and farming. The traveller now leaves 'the island of paradise'.

Yong Cheong Wah,
A.C.S. (Std. VII C.)
Penang.



THE COUNTRY I SHOULD MOST LIKE TO VISIT

The country I should most like to visit is the United States of America, the "Land of Great Achievements" as the Collin's "Wonderful World Encyclopedia" tells me. I have heard and read so much of this rich and progressive country that to me it has become the country of my dreams. There are countless things, such as wonderful modern inventions, works of art and beauties of nature that I would be privileged to see.

New York, on the Atlantic side of America, is the second largest city in the world and is famous for its great skyscrapers, some of which tower to great heights. How thrilling and wonderful it would be if I were at the very top of one of them! Looking down I would see thousands of people and vehicles just like tiny specks.

Leaving New York I would visit one of the most fascinating places in the world, the Niagara Falls. I have often pictured in my mind the sight of the falling waters as the sun tints the spray with the beautiful colours of the rainbow. How enthralled I should be if I were to see this grand spectacle! I should be amazed, dumbfounded by the grandeur and beauty of this wonder of nature.

From here I would journey to Chicago, the city of gangsters whose deeds are well-known to newspaper readers. I want also to find out why it is called the greatest railway junction in the world, as well as the chief market for grain and meat. From one of the towers of Chicago, I would be sure to get a view of beautiful Lake Michigan.

Travelling south I would visit the rich fruit-growing lands of Florida. Here I would spend some time in the gardens and orchards admiring the fruit-trees and their blossoms.

After visiting this "Land of Paradise," I should not forget to pay a visit to one of the natural wonders of the world, the Grand Canyon. How thrilling it would be if I were to view it from an aeroplane! The yellow ribbon of the Colorado River, the hundred of peaks rising sheer from its depths, and the amazing colours glittering upon the water and the peaks, all these would fascinate me.

San Francisco should not be forgotten. It possesses large and splendid docks and landing stages, besides a wonderful harbour. When gold was first discovered in California, men from far and near came to seek their fortune, and so I would see how gold is mined.

This is only a very brief description of some of the more interesting places which I would certainly visit if I were given the opportunity to do so.

Khoo Beng Chuan,
Std. VII A.C.S. Singapore.

A VISIT TO HONGKONG AND CANTON

During the mid-year holidays my brother and I paid a visit to Hongkong by the s.s. "Cremer." The voyage took four days and three hours. The steamer went very smoothly because the sea was calm. It was six o'clock in the evening when we reached Hongkong, and we had got ready to go ashore when we were told that a child travelling in the third class was suffering from small-pox, so that no passengers were allowed to go ashore till the next morning. The following morning the doctor came and examined all the passengers. Then we disembarked and we stayed in the Sun Wah Hotel.

Although Hongkong is a small island yet every year travellers go there to spend their holidays. Its scenery is beautiful and the houses are grand. The climate is pleasant and travellers can go up to Hongkong Peak by the Peak Tram. The second class fare is fifteen cents and the first class fare thirty cents.

Unfortunately, during our stay in Hongkong, a terrible typhoon swept over the place. It caused great damage and many lives were lost. Houses, trees and ships in the harbour were blown away, and it is said that thirty-nine ships were wrecked.

A few days later we went to Canton which is about three hours' journey from Hongkong by rail. On our way we peeped out of the train window and sighted beautiful mountains, padi-fields, old-fashioned houses, bridges, farm-yards, temples and the Chinese village of Kowloon. At the end of three hours we arrived at Canton. We took a rickshaw at the station to take us and our luggage to the Central Hotel.

On the first day we went to the Chinese National Park. In the middle of the garden is a pond where many kinds of fishes are reared. All around the garden are fences which are thickly covered with lovely creeping plants. Also there are flowering trees, under which are benches for tourists.

On the second day of our stay in Canton we called on a friend who is a student in one of the Chinese schools there. He took us to his school which he claimed to be the second largest in Canton. In that school there are many classrooms similar to those in our school in Singapore, except that the walls are painted and not white-washed. There are many playgrounds for various games and there are three football-grounds and a swimming pool.

As we were not far from our native village we visited it on the third day after our arrival. How glad we were when the relatives came to the station to receive us! Our stay was short, as we were not accustomed to the noises there—the grunts of pigs and sow, the clucking of fowls, the barking of dogs, and the hooting of the night owls. All these deafened our ears, and our sleep too was much disturbed.

Leaving our village we returned to Canton, but on our arrival we learnt that the Japanese were planning to bomb the city. We were eye-witnesses of the first air-raid. That afternoon some of our relatives advised us to return to Hongkong immediately because it would be safer there. We acted on their advice, and the next morning we returned to Hongkong where we embarked on the s.s. Shirala for Singapore.

Lee Kwong Wah,

A.C.S. Standard V. B.

Singapore.

$200,000 PREMISES PLANNED FOR SELANGOR GIRLS' SCHOOL

Kuala Lumpur, August 2.

Within the next three years the Methodist Girls' School, one of the pioneer schools in the Federal Capital, hopes to build new premises costing $200,000.

The Government, it is understood, has granted four acres of land at Tanglin Hill, adjoining the old quarters of nurses who worked in the old General Hospital, now housing the Eye Clinic and police instructional lines.

The building itself will cost about $160,000 and together with sanitary installation and other equipment, nearly $200,000 will be needed.

It is planned to have a two-storeyed school with 22 classrooms.

Modern features will include a drill hall, a domestic science room, where girls will be taught how to become efficient home-makers, and assembly hall and a lounge for past students.

The Methodist Girls' School has seen many changes.

Once, the only road to run near it was Brickfields Road: with a narrow bridge crossing the Klang River. Since then the years have witnessed the gradual completion of the river deviation scheme which has resulted in the dimensions of the river being reduced.

A magnificent concrete bridge now spans the river instead of the narrow iron bridge.

Miss Mabel Marsh, the head-mistress, who has served more than one term as principal, goes on leave shortly and when she returns will open a campaign for collecting funds for the new building.

—Straits Times

A VISIT TO BATU CAVES

It was during the Christmas holidays that I paid a short visit to the Batu Caves in Selangor. The caves are about eight miles from Kuala Lumpur, the capital of Selangor. The caves are formed of limestone and are about two hundred feet above the sea level. From the base of the hill, a very steep flight of steps leads to the entrance of the caves.

The caves are situated right in the heart of a forest. Birds of various kinds may be found here. Monkeys can be seen chattering and swinging from tree to tree. The peacocks, the most beautiful of all the birds make their nests on the cliffs of the limestone hills. Not far from the caves is a stream rushing in rapids down the steep side of the hill. The water is cold and very clear. Further down the stream people have their baths in the enclosures constructed there. The birds and animals quench their thirst in the upper course of the stream. The insects on the trees make weird noises which will frighten anybody away who hears them for the first time.

At the huge entrance to the caves are masses of limestone rocks called stalagmites, shaped into peculiar figures by the constant dripping of water from the roof. At the top of the roof are stalactites pointing downwards. Water drips to the ground from the tips of the rocks. The caves are very cool and damp. The pigeons make their home in the holes in the walls of the caves. Hindu priests live here. They sleep in small dark caves further in. Hindus occasionally come to this place and make offerings to their gods. A part of the cave is converted into a Hindu temple. As I walked further into the interior, I came across more caves; but these caves are very small and very dark inside. A stream flows in here, through the caves and then joins the other stream outside the cave. The dark caves are the homes of blind snakes. They are white in colour. Blind fish with feelers dwell in the stream. It is most wonderful to watch the blind snake move about in the cave and the blind fish finding their way about with their feelers.

In another part of the caves the flying foxes have made a thick carpet of guano on the floor by their droppings. The guano gives out a horrible smell. People dig the guano off the floor and put it into sacks to be carried to a motor lorry waiting at the foot of the hill. This is used as manure by farmers and gardeners. After exploring the caves for a whole day, I said goodbye to Batu Caves and returned home thoroughly delighted with what I had seen.

Wong Kim Chong,

Senior Camb.

PERAK INTER-A.C.S. GAMES COMPETITION AT T. A.

More than two hundred competitors took part in the Fourth Annual Games Competition of the Inter-Anglo Chinese Schools Series held at Teluk Anson from Friday June 6th.

The Anglo Chinese Schools of Ipoh, Kampar, Sitiawan and the Continuation School of Ipoh sent in teams in Football, Hockey, Basket Ball, Badminton, and Volleyball. The Anglo-Chinese School Teluk Anson were the hosts.

On the evening of Friday the 3rd the home students gave a dinner to the visitors. This was followed by a Camp Fire at which items were contributed by representatives from the various schools.

On Sunday a large gathering was present at the Sunday School Service when the speaker spoke on the subject 'Paul and his message to young men.' Rev. Eugene McGraw took the service in the evening and had for his sermon 'The Boundaries of the Kingdom of God.' Between the morning and the evening services on Sunday the students went for an educational visit to Pasir Salak, the spot where Mr. W. W. Birch, the first British Resident of Perak was treacherously murdered in 1875, and which is four hours journey by motor launch up the Perak River. The same night the Telok Anson teachers were the hosts to all outstation teachers at Dinner. Mr. L. B. Jenkins welcomed the teachers of the other schools on behalf of the hosts, and wished them an enjoyable stay at Teluk Anson. Messrs. Bell, McGraw, Yong Nim Ndgin and Wong Wye Lam replied on behalf of their schools.

The Anglo Chinese Continuation School, Ipoh, won the Too Jee Lim shield from the winners of last year, the Anglo Chinese School Kampar who came out second best this year.

The results of the competition were as follows:—

FOOTBALL.

Teluk Anson beat Sitiawan.
Teluk Anson beat Kampar.
Continuation School Ipoh beat Ipoh.
Finals. Continuation School Ipoh beat Teluk Anson.

HOCKEY.

Kampar beat Continuation School Ipoh.
Teluk Anson beat Ipoh.
Kampar beat Sitiawan.
Finals. Teluk Anson and Kampar Drawn Game.

BADMINTON.

Kampar beat Sitiawan.
Ipoh beat Kampar.
Continuation School Ipoh beat Teluk Anson.
Continuation School Ipoh beat Ipoh.

BASKET BALL.

Ipoh beat Teluk Anson.
Ipoh beat Kampar.
Sitiawan beat Continuation School Ipoh.

VOLLEY BALL.

Continuation School Ipoh beat Ipoh.
Continuation School beat Sitiawan.
Kampar beat Teluk Anson.
Finals. Kampar beat Continuation School Ipoh.

At the Prize-giving on Monday there were present Mr. Innes Miller, the District Officer and Mr. Turner the Assistant District Officer, besides the competitors and the general public. Mrs. A. S. Strahan, the wife of the Inspector of Schools distributed the trophies. Mr. L. B. Jenkins thanked the students and teachers of all schools which had contributed towards the success of the Games meet, Mr. Innes Miller and Mr. R. N. Turner for having come at a considerable sacrifice of their time to attend the function and Mrs. A. C. Strahan for having kindly consented to distribute the trophies.

SCHOOL NEWS:

Telok Anson Anglo Chinese School is setting a new high record for this conference. All of the teachers, including the principal, are contributing at least $1.00 per month for the work of the Home Missionary Society.

ANGLO-CHINESE GIRLS' SCHOOL, PENANG

The Annual Inter-House Sports of Anglo-Chinese Girls' School, Penang, was held on 15th July 1938. Watched by a huge crowd the events, interspersed with Folk Dances, were keenly contested and much joviality prevailed. At the conclusion of the sports, Miss C. Lois Rea, the Headmistress, expressed thanks to the officials, and teachers of the school for their efforts, to Mr. Wilkie for the installation of the radio-gram and loudspeaker, to the Scouts of the Anglo-Chinese School for their help, to the kind donors of silver cups and trophies, and to Mrs. R. S. P. Walker for kindly consenting to give away the prizes and trophies. After a basket of flowers was presented to Mrs. Walker, three hearty cheers were called for.

The four houses participating were:—

Lily House	(Gold)
Brooks House	(Green)
Pykett House	(Red)
Martin Houue	(Blue)

Lily House won the Shield which had been presented by Mrs. Cheah Inn Kiong.

On Wednesday, 3rd August 1938, at 5.30 p.m. a very large crowd gathered in the school hall to witness the distribution of prizes and certificates. The programme consisted of piano duet selections and two songs.

Miss C. Lois Rea, the Headmistress, in her report on the successes of the students and of the school mentioned the following:— Tung Hung Gee obtained London Matriculation exemption; one teacher obtained a Superscale appointment, the first in the history of the school; one company of the Girl Guides won the World Flag for 1937 as being the best all-round company in Malaya; one pack of Brownies was runner up for Cadevendish Totem. In conclusion, Dr. Ong Chong Keng distributed the certificates to the successful candidates of 1937, Mrs. Ong Chong Keng distributed the prizes to the students who obtained the first and second places in the school terminal examinations of last year.

Lim Pek Boon

Perak Inter-A.C.S. Games, at Telok Anson

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"I want an E string, please," said the violinist to the London music seller.

"I am a new 'and at this business, sir," explained the clerk as he took down the box. "Would you mind picking it out for yourself? I 'ardly knows the 'es from the shes."

"Now, Clarke," said the history teacher, "what do you consider the most wonderful thing accomplished by the Romans?"

"Learning Latin, sir."

Jackie watched the nurse while she weighed the new baby. Finally he could contain himself no longer.

"Do you mind telling me what my mother paid a pound for him?" he asked.

Diner—Say, waiter, what's this button doing in my soup?

Waiter—I dunno, sir, unless it came from the dressed beef or mebbe it was a printer's mistake—button instead of mutton.—*Boy's Life.*

From an Indian newspaper: "We felt that it was dangerous to adopt the policy of the ostrich and refuse to nail to the counter a rumour which, however baseless, would inevitably gather strength in the present atmosphere."

The following notice was seen outside a village Church: "The Rev. Mr. B. will preach here next Sunday morning and evening; after which the Church will be closed for necessary repairs.

—*Edinburgh Dispatch.*

"I strongly object to the custom of christening ships with wine," said the temperance advocate warmly.

"I most certainly don't," said his friend, with equal warmth.

"Why, man, there's a temperance lesson in it!"

"I fail to see what you mean," said the first.

"It's simple," said his friend. "After the first taste of wine the ship takes to water and sticks to it."

Teacher—Is the world round or square, Mary?

Mary—Neither. It's crooked.

"A giraffe really needs such a long neck," explained Junior to his teacher, "because of the extraordinary distance between his head and his body."

Some of our parish papers have been ringing the changes on the following: "Some Church members pay their pledges when due; some when overdue; some never do. How do you do?"

FOR YOUR NOTE BOOK:
EASTER, 1939
Sunday, April 9, 1939

BISHOP EDWIN F. LEE was present at the closing half of the Chinese and Tamil Pastors, School held in Kuala Lumpur from the 17th to 25th. He lectured twice at each of the two schools. Dr. R. L. ARCHER was also present and lectured for three days. The Rev. T. CAMPBELL GIBSON of Singapore was on the faculty for the Chinese School.

A UNITED TRAINING SCHOOL FOR WORKERS in the Kingdom of God organized, under the auspices of the Methodist and Presbyterian Churches of Singapore, will be held at the Straits Chinese Presbyterian Church, Prinsep Street, from Monday, September 19 to Monday, November 7. All registrations should be received by the Secretary for Religious Education, 10 Mount Sophia, Singapore, before September 14. An attractive bulletin has been prepared outlining the five parallel courses which will be given every Monday evening for eight weeks.

Professor and Mrs. WALTER M. HORTON of the Oberlin Graduate School of Theology, Oberlin, Ohio, en route to the International Missionary Conference to be held in Madras in December plan to arrive in Singapore October 14. The next four weeks the Hortons plan to spend visiting Malaya and Siam and it is very possible that Professor Horton will be available for speaking engagements at some of the Methodist centres in Malaya.

Miss EVA I. NELSON, Principal of the Eveland Seminary for Young Women, due to continued attacks of malaria was required to leave Singapore July 21st for recuperation and rest at "The Nest", Maxwell Hill, Taiping. After spending the August holidays in Taiping she hopes to return to Singapore early in September.

Miss CONSTANCE MEYER, Principal of the M.G.S., Klang, has been spending the August holidays with Dr. and Mrs. R. L. Archer of Singapore.

Miss MABEL MARSH, Principal of the M.G.S., Kuala Lumpur, sailed on home leave from Singapore for Hongkong on the P. & O. boat Saturday, August 13. Miss Marsh has been busily engaged in Kuala Lumpur on the project of raising funds for the new M.G.S. and plans to be back in Malaya within a year's time in order to supervise the plans for the erection of the new building.

Evangelistic Meeting at Kuala Lumpur

In response to the invitations from the Wesley Church and the Methodist Schools of Kuala Lumpur, the Rev. Chew Hock Hin, pastor of the Methodist Church, Paya Lebar, conducted a series of evangelistic meetings in the Wesley Church and Methodist schools from July 11—17th. The response was excellent with evidence that God had greatly blessed the meetings. "Brother Chew Hock Hin preached with power and the young people came to love him and the Christ which he preached. Each night at 8 p.m. Brother Hock Hin preached in the church. Over 400 decisions were made. Each morning he spoke to the older students in the M.B.S. and M.G.S. and as a result 95 girls and 133 boys accepted the Jesus way of life and promised with the help of God to put into practice the Christian ideal."

Can You Hear Manila?

The morning worship services in Central Student Methodist Episcopal Church, Manila, P.I., may now be heard not only in the Orient but all over the world. In February KZRM, Radio Manila, put its Sunday morning program on short wave as well as long wave. Other programs from this station on the two wave lengths (618. 5 K.C. and 9570 K.C.) have been heard in many parts of the United States and the manager is interested in the possible reception of the Sunday morning program.

Reports from three distant places have come to the minister, Dr. Don W. Holter, concerning the services on February 27. Bishop Edwin F. Lee, the preacher that morning, was heard in Foochow, China, in Singapore and in the forests of Mindanao, in addition to the regular listeners in other parts of the Philippines.

Since August, Central Student Church has been broadcasting its regular worship service every Sunday morning from 10:20 to 11:30 (Manila time). Any amateurs who are able to pick up this service in Malaya or elsewhere on Saturday evening are asked to communicate with the minister, Rev. Don W. Holter, 394 San Luis, Manila, P.I., or the Manager, KZRM, Radio Manila, Manila, P.I.

The Rev. and Mrs. WILLIAM H. MEYERS who arrived in Singapore July 21st are now making their home at 42 Barker Road. Mr. Myers who was pastor of the Methodist Church, Barrington, R.I., U.S.A., is a graduate of Muskingun College, Ohio, and from Boston University he received his B.D. and M.A. degrees. Mrs. Myers is a graduate of Wellesley College, Mass.

The Rev. EGON OSTROM served as visiting lecturer at the recent Chinese Pastors Training School held in Kuala Lumpur from August 17th to 28th. After the Institute he spent a few days in Singapore before returning to Tebing Tinggi, Sumatra.

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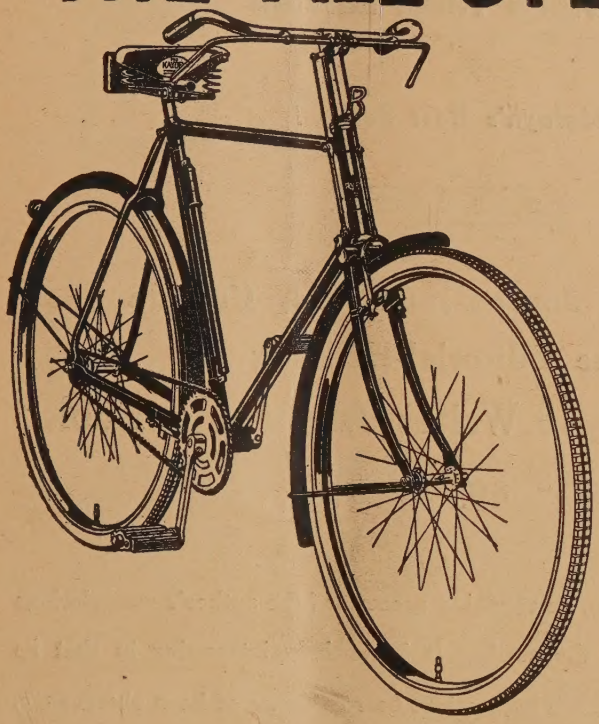

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